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The LUTHERAN OUTLOOK

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Church and Politics

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OL. XIII FEBRUARY, 1948 No. 2

Pointed Paragraphs

POWER OF ROME

I add, with both hesitation and regret, my feeling that a good deal of what is most reactionary in the political and social life of America today is directly traceable to the influence of a militant Roman Catholic Church, which is as much the expression of the purposes of a foreign power as any influence exerted by the Communist party. No other body has the same grim responsibility for the tragic fate of the Spanish people. No other body has devoted itself so consistently to poisoning the relations between Russia and the United States. It protects child labor; it is building, from infant school to university, its own educational *imperium in imperio*. It has immense influence over the movie industry, not least where films of a political complexion are concerned. It plays a major part in the repression of freedom of speech. That it has done so little to make impossible the anti-Semitism of Father Coughlin or the adolescent gangsterism in Massachusetts and New York is a painful thing to anyone who remembers the large-mindedness of Archbishop Ireland and Monsignor Ryan. It is attempting with subtlety and skill to establish a concealed control of trade unions in cities where there is a large Roman Catholic population. I doubt whether there are three Americans today whose authority, direct and indirect, counts for more than that of the Cardinal-Archbishop of New York. And to this must be added the curious and significant fact that the members of the Roman Catholic Church seem able, like their co-religionists in Great Britain, to obtain pivotal posts in the foreign service, exercising a power of infiltration which must make members of the Communist party feel that they are infants at the game. Anyone who measures Roman Catholic strength in the United States today with what it was a generation ago cannot fail to be impressed by its growth, as well as perturbed by its direction. Spain apart, I doubt whether there is any country in the world today in which its authority is greater than in America.

—Harold J. Laski.

In a small county newspaper recently the unfortunate substitution of an "n" for an "r" was received with no small degree of consternation, for it dubbed a local clergyman the "Neverend Mr. Brown."

TOTALITARIANISM

The idea of a dangerous growth of communism in the United States is not to be taken seriously. Communism cannot thrive on our type of soil. There is somewhat more of danger of a drift toward fascism in our country—of getting into power a clique which starts out by various degrees of regimentation and later rules by force. The trend toward placing military men in high places gives little comfort to true lovers of a Christian democracy. It is easier to fasten fascism and militarism upon a country if the people can be made to feel that some mighty nation is getting ready to attack us.

—Wilbur LaRoe, Jr.

MILITARISM

It is not only an ancient policy of our country, it is a vitally important principle of democracy, that the military should be servants of the people and government and not policy makers. A military man thinks professionally and acts professionally and must do so. But the very characteristics which qualify him professionally, automatically disqualify him for peacetime leadership. He lacks the broad basis and understanding which should be fundamental for policy makers. We all respect and admire General Marshall, and we have probably never had a finer character in public service, but it is nevertheless a mistake that he is Secretary of State.

What has happened since the war? — We have not only let military leaders act on their own initiative in such a way as to endanger the peace, but we have filled many important peacetime posts with military men. Our Secretary of State is a general and the State Department is filled with military personnel. Many of our important ambassadors are generals. Military pressure upon Congress and the people is tremendous. Military censorship is a threat and a reality. Military men are being picked for high educational posts, and we are hearing much talk about electing a general to the presidency. (Anyone who is skeptical of these statements should read the analysis of the respected and conservative military analyst, Hanson W. Baldwin, in the December issue of "Harper's Magazine.")

There is a grave danger that our country will fall into the pitfalls of dictatorship which we fought a war to eliminate throughout the world. The victors are in danger of worshipping the gods of the vanquished. One of the steps which led the Axis nations to their tyranny was the dominance of the army and navy. Russia's present aggressor government is to a large extent a military dictatorsh God forbid that the United States, s champion of democracy, should the ranks. —Lutheran Tiding

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This is my Church—it is compo of people like me. We make it wha is. I want it to be a Church that light on the path of pilgrims, lead them to Goodness, Truth and Bea It will be, if I am. It will be frien if I am. Its pews will be filled, help fill them. I will do a great wo if I work. It will bring other peo into its worship and fellowship, bring them. It will be a Church loyalty and love, of fearlessness faith, if I who make it what it is filled with these purposes. Therefo I dedicate myself to the task of bu what I want my Church to be.—F Brooklyn Central Church.

DE TOUR WAS FRENCHMAN

Macadam surfaced roads are nam after MacAdam, a Scottish engine who repaired and constructed m of England's highways in the Ei teenth Century.

In James Hilton's novel, So Well I membered, *the father of the c character, George Boswell, was a preacher. Of him George says, "T my father and the Boers for insta Thoroughly approved of them he especially old Kruger, whom he u to pray for as 'that great Presid and the victor of Majuba Hill, wh as Thou knowest, Lord, is situated the border of Natal and the Trans Republic. . . .' He always likec make sure the Lord had all the fa*

—The Lutheran

The Lutheran Outlo

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The
LUTHERAN OUTLOOK

ME XIII FEBRUARY, 1948 NUMBER 2

EDITORIAL

Church and Politics

THE DEPARTMENT, "The Reader's Viewpoint", ill be found a letter from a reader who takes us everely to task. The writer says, "I do believe that hurch papers should stick to expounding Christian- d stay out of the mire of politics." He also accuses eran publications of getting "on the bandwagon of ational Association of Manufacturers."

t last I cheerfully deny, even without having read e Lutheran publications. I can do so with confi- because I know the kind of persons who are edi- of those publications. They are not on anyone's vagon, neither N. A. M. nor C. I. O. The trouble t with the zealots on either side of a controversy aken for granted that if one is not on their band- n he must be on that of their opponents.

at editors of Christian publications are after is to nt the truth of a problem without the distortions arise from looking at it from too far to one side; o seek a positive, Christian solution to the problem will be fair to both sides and fair to the public at the time. But the moment one looks at one of our problems from this fair-to-both-sides angle, one is emned by the partisans; the only angle they will de is fair is one from which you will see things as ted as they do.

days gone by employers had the upper hand and was oppressed and exploited. Then the pendu- started swinging the other way. Laws were fash- l which gave labor unions power and hemmed em- rs in with restrictions. Then labor began throw- ts weight around. It used the strike as a deadly on in such a fashion as to endanger the health and re of whole communities and of the nation at large. en came the Taft-Hartley law. This law is not the product of the N. A. M. It is the product of the U. S. Congress, and Congress is pretty sensitive to the will of the voters. The law would not have been passed if a majority of the people had not been for it. It attempts to put some wholesome restraints on labor unions and their sometimes arrogant leaders. In its working so far it has not proved oppressive; in fact it has restored to individual laboring men some rights their leaders had usurped. We have enjoyed a comparatively strike-free and productive period since it went into effect.

But the labor leaders cry out that labor's "gains" are being wiped out; that the law is "reactionary"; that the nation is in a period of reaction; that the stage is being set for a new period of exploitation of labor; and that any church paper which ventures to say anything else is a stooge of the N. A. M.

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That brings up the whole question of whether the church press has any business discussing anything but religion, and that in a very narrow sense. Our correspondent says, "Our church papers should stick to expounding Christianity and stay out of the mire of politics."

There are two phrases there I should like to dwell on a little bit. The first is "expounding Christianity". I suppose the writer means that it is the duty of the Church to produce believers in Christ through the preaching of the Gospel, and to ignore anything else that may be going on in the world.

I agree that it is the first business of the Church to preach Christ and bring men into His kingdom. But as soon as we try to do that we become aware of forces that are undermining that Gospel and opposing it. These opposing forces usually rise out of human selfishness in one form or another; the selfishness of a dictatorial form of government that decrees that all religion is a snare and a delusion; the selfishness of a hierarchial state

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that interdicts the Gospel in whole nations for fear it may lose power; the selfishness of ruling classes lest their position of advantage be impaired; the selfishness of labor leaders lest their authority be diminished; the selfishness of those who profit by crime and vice lest their profits be curtailed.

How can the Church go on preaching the Gospel with her head in the sand? Would parents say of their own children: "It is only our duty to teach them what is right. If somebody peddles reefers or booze to them after school, that is none of our business"? I think not. Those parents will *both* teach their children what is right *and* go after the traffickers in vice who would make their teaching of none effect. So the Church is concerned not only with preaching the Gospel, but also with producing a world in which the Gospel can be lived.

The other phrase in our correspondent's letter I want to look into is "the mire of politics". He wants the Church to stay out of that mire.

In the first place I would like to ask if politics has not become mire largely because there was too little Christianity mixed with it. We decry the running of political machines by gangs of hoodlums and mobsters; we say that more decent and upright people ought to get into politics and run for office. Politics is merely the practical machinery of government. Should the better people of the nation, the church people, abdicate their responsibilities and leave government to the Pendergasts Hagues, and Kellys?

Next I would ask, Does our correspondent want us to get out of the mire and leave him in it, without the Church? That cannot be done. If he is in it, and he is a Christian, the Church is in it. As a Christian he ought to be glad that church publications are willing to concern themselves with the problems of Christians who find themselves in miry places.

The Church is not a lily-white, gossamer, nebulous, abstract something floating around in the clouds which you can visit once a week and then come down to earth again to wade in the mire. The Church is you and your fellow Christians who are trying to clean up that pesthole.

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As for this magazine, no one asked me what my policy would be when I became editor, or told me what it should be. They simply said, "Take it and see what you can do." But I do have some ideas.

I think the Christian press, and particularly our Lutheran press, has been too timid in the midst of a crooked and perverse generation.

I think the Lutheran press should stand for the truth of the moral law and the freedom of the Christian Gospel; both on the domestic scene and in international politics.

I think the Lutheran press should oppose everything that breaks down the moral law or limits the freedom of the Christian Gospel, whether it be the Roman hierarchy or Russian Communism, whether it be entrenched greed or entrenched ignorance.

I think the Lutheran press should stand for the real welfare of all men, thus expressing the love of God all, whether rich or poor, white or black, friend or

Are you with me?

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Jewish Opposition to Release Time

THE ANNUAL CONFERENCE on Jewish Edu tion, sponsored by the Rabbinical Assembly America, adopted the following resolution:

The Rabbinical Assembly of America, gathered at second annual conference on Jewish education, vi with alarm the growing and persistent efforts on the p of various religious denominations to introduce secta teachings and practices in the American public sch system. These efforts, if successful, would be fatal to fundamental American principle of the separation church and state. While recognizing the inalienable r of the religious denominations to establish paroc schools, we oppose their support by government fu

There is a confusion of two things in that resolut released time religious instruction, and the suppor parochial schools from tax money. Perhaps this mi of two different things in the same resolution is purp ly done to justify the argument that the principl separation of church and state is being violated.

As for the support of parochial schools by public t tion, that is plainly a violation of the principle. E those who are in favor of released time religious struction, and even those Protestants who have paroc schools of their own (Lutherans), are opposed to Ca lic parochial schools trying to get on the public pa through free bus transportation, free textbooks, school lunches, and even in some cases through ha a whole parochial school adopted into the public sc system (the North College Hill case).

But there is only one denomination that is offendi this manner. That the Rabbinical Assembly has s thing more in mind is clear from the phrase used, "ous religious denominations". That they are also cluding released time is evident from a pamphlet ca "Religion and the Public Schools" issued by the C mission on Law and Social Action of the Amer Jewish Congress. I quote from that pamphlet:

1. Released time represents a threat to the Amer principle of the separation of church and state, par larly, but not limited to, programs involving usin public school classrooms for the released time classes bringing religious differences into the public school program is a divisive influence, and in actual pra frequently promotes inter-religious friction and dis mony.

2. Public school authorities are often guilty of pro tizing and other forms of unfair pressure upon chil and parents to obtain enrollments in the religious cla

3. Jewish children occasionally attend Christian cl regularly for fear of disclosing their differences o ligious belief.

4. The extent of religious instruction which can be parted in the very limited time allotted under the gram is negligible. Moreover there is a grave da that the program may defeat its own purpose in parents may assume that released time instruction

uate substitute for regular after-hours or Sunday l religious instruction.

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; us take up these points one at a time. First, the ment in the resolution of the Conference on Jewish ation concerning "growing and persistent efforts on art of various religious denominations to introduce rian teachings and practices in the American school m." That we simply reject as being untrue and unded. (By "we" I mean Protestant denominations are interested in obtaining more time for religious uction of American children).

e released time plan does not aim to introduce sec- n teachings and practices in the American school m. If it did, we Lutherans would be the first to est, and perhaps the loudest. The released time only aims to make it possible for religious parents et some time, with the consent and cooperation of school authorities, wherein their children may be in- cted in their own religion by their own teachers. need not even be done on the school premises, gh it sometimes is, as a matter of convenience only. is does not put the public school system behind *any* cular religion, but gives *all* faiths an equal oppor- y to do something for their own children.

——O——

ow for the four points in the pamphlet put out by American Jewish Congress.

The first one says that released time "in actual tice frequently promotes inter-religious friction and armony." That is merely a statement, unsupported fact. The facts are against it. If released time quently" promotes friction between faiths, we should ainly hear about these clashes. I have been reading gious news releases faithfully for the last five years, have yet to hear of released time causing inter-re- us friction among the Protestant denominations us- it. There has been some heat engendered among e who are against *all* religion (the McCollum case); a little among those who are against all *Christian* gion. But those who have had experience with the can tell you of numerous instances where the vari- faiths using it cooperated beautifully without the ntest ill-feeling. In fact, no local school board would k of introducing the plan if there were not a demand t in their community arising from various denomin- ns.

The second statement is also a wild and unsup- ed one. *If* public school authorities were guilty of selytizing and other forms of unfair pressure upon dren and parents to obtain enrollments in the re- us classes," that, I admit, would be a big argu- t against the plan. Again I ask for facts. Where such proselytizing take place even once, let alone en"? Released time, where it is introduced, is made ible by an enabling act of a state legislature, and act always sets forth in detail how it may be used. very case enrollment must be by a voluntary act on part of the parents of the children concerned, and those children cannot be enrolled in any other way. Let those who make such wild statements bring forth one specific instance where public school authorities were guilty of proselytizing and unfair pressure.

3. The third point is about Jewish children attending Christian classes, and here I suppose we get down to the real reason for Jewish opposition. In answer it may be pointed out that there are two classes of Jewish families (and the same two classes are found among any other group). The two classes are: those who are faithful to the faith of their fathers, and those who care nothing about it. Among families of the former class, those who are faithful to their religion, proselytizing is impossible. But if there are families of the latter class, those who have lost all reverence for and connection with their ancestral faith, why should Jewish leaders be so exercised if someone else wins them for *some* religion. They themselves have failed to hold these people, but they resent it if someone else is more successful.

4. The fourth argument used is that this released time religious instruction is not enough to amount to anything anyway; and it may fool parents into supposing that it is an adequate substitute for Sunday school. In the first place, released time is a plan advocated and used by people who believe that American children should have *more* religious instruction. Parents who voluntarily enroll their children in released time classes are for the most part parents who are already sending their children to Sunday school. It is not a case of Sunday school *or* released time, but of Sunday school *plus* released time. In the second place, if Sunday school is regarded as a good and useful agency, where the actual time given to instruction is about one-half hour per week, why would not the released time plan be still more effective, since the time given to actual instruction exceeds that in the Sunday school by from 50 to 100 per cent?

It seems to me that Jewish opposition to released time religious education in the schools arises more from prejudice than from any sound and solid arguments.

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Shall We Appease Russia?

NOT LONG AGO considerable criticism of the government was caused by the disclosure that within the last year many millions of dollars worth of supplies had been shipped to Russia. It was compared in newspaper editorials to our shipping of oil and scrap iron to Japan before Pearl Harbor. Must we be so foolish as to supply with the sinews of war a government that is planning and working for the destruction of our way of life?

But what was sent to Russia in 1947 is only about one per cent of what an American church paper proposes that we turn over to Stalin, Molotov, Vyshinsky and company. The church paper is *The Messenger,* official organ of the Evangelical and Reformed Church, published at St. Louis. This church publication urged editorially

1. That Congress appropriate the sum of $10,000,000,-

000 (the amount of reparations Russia has been claiming from Germany) to finance the rebuilding of Russian towns and factories destroyed in the war.

2. That our government issue a call for 100,000 volunteers to help do the work.

3. That the Federal Council of Churches, together with Roman Catholic and Jewish authorities, petition the U. S. government to undertake this program.

This editor apparently takes no account of facts such as these: that Russia has taken almost everything movable out of the zone of Germany that she controls; that she did the same thing in Manchuria; that she has kept millions of prisoners of war working for her years after the war was over; that she has added to her territory since the war thousands of square miles and millions of people; that she has determinedly resisted all efforts of the United Nations to function; that she has been plotting to gain control of France and Italy through internal disturbances, and thus to gain control of all Europe; that the Soviet leaders have time and time again demonstrated that their only code of morality is this: if it will further Communism it is good, even if it is lying, stealing, and murdering.

But does not our Lord say that we should love our enemies and do good to them that hate us? Yes, He does. The question is, Would we really be doing good even to the Russian people if we thus appeased the Soviet government? Would it not be better for Russia and all the rest of the world as well as ourselves if we would strengthen our democratic way of life instead of strengthening that which seeks to destroy it? Would it be better for all the world to live under the conditions that prevail in Russia, or for all the world to live under conditions as they are in America?

Love does not always mean giving in to the other viewpoint. Sometimes it is the part of love to disagree and resist vigorously.

Conference on Evangelism

ON JANUARY 8 and 9 Louisville was host to a ference of seminary professors of evangelism. first day's meetings were held in the Presbyterian S inary on Broadway, the second day the conference in the Baptist Seminary on Lexington Road.

It was truly an interdenominational group. Th were Methodists and Baptists and Presbyterians Disciples and Evangelical United Brethren and Refor and Moravians and Mennonites and Wesleyan Me dists and one Lutheran. All kinds of seminaries w represented, from Yale and Princeton to Bible Tr ing schools. Altogether there were about 50 profes in the group.

The two days were devoted to discussion of the e gelistic message and the evangelistic method. A c ful survey of seminary courses in evangelism across country had been made in preparation for the con ence. It was discovered that some of the most rap growing denominations have few seminary courses are explicitly labeled "evangelism", but that the s material is given in courses on pastoral theology, C tian education, or homiletics.

But the most surprising and satisfying developm of the conference was this: when it comes to evange or soul-winning, all the denominations talk and th alike. We were all agreed that the message of e gelism is the message of a race lost in sin, redeeme the grace of God alone, through the atonement of God-man, Jesus Christ.

It may be that only those who believe in that old C pel are interested in evangelism. It is quite proba too, that if the subject matter had been other than e gelism a number of differences of viewpoint would developed. But it is encouraging to know that at heart of the Christian movement, divided as it is, the so much agreement on the basic doctrines of sin grace.

Preachers and Politics

By Oscar L. Olsrud

THE WORLD is in distress. This well known fact requires no further development here. Also, because of the great confusion of thought that exists, the world is in need of guidance. God is the source of wisdom and of light. God has supplied needed help in previous times of distress. In times past He has used His faithful followers in national affairs. Note how Joseph, Moses, and Daniel were thus used.

The basic cause of all the grief and agony in the world is sin. For salvation from sin there is great need for the proclamation of the Gospel. This need is being supplied from tens of thousands of pulpits in the land and from hundreds of radio stations.

The practical and outward manifestation of world tress is in the realm of political economics. God ca no means be blamed for this distress. God has pro ed an ample supply of all that is needed for an abund life for all people. God has provided man with suffic intelligence to subdue the earth and to have domi over it. Man has used his mind to discover the se powers of nature such as steam, electricity, and ato energy. God leaves it to man to employ these disco ies for his best welfare. It is man himself that has used these bountiful gifts. Much has been destro by futile wars. There is a vast inordinate lack of pro distribution in accord with true merit and just rewa

rvices rendered. This enormous abuse of justice cause of economic distress.

Dealing With Practical Problems

ctical problems must be dealt with in a realistic Prayer to God without consistent action on our s vain. If any preacher thinks he has nothing to th economics, let him be deprived of the fruits of me and he will soon see that he is essentially re- to it—when he gets hungry enough. In the case epidemic of sickness we do not say, "Let people ne true Christians and this epidemic will take care lf." Besides praying to God for His blessing upon fforts, we do all in our power to stay the epidemic. some preachers see the great distress caused by djustments in economics, they say, "This is a sign e near second coming of Christ and of the end of vorld; therefore we should do nothing about it." reasoning is not used in meeting other problems difficulties of life. While we are to be ever ready vatchful for the second coming of Christ, we have no se for being slothful or lax in fighting evil. Because ible predicts times of famine, we are not to purpose- oduce such times either by wilful intent or by neg- All along the line, we need to meet the problems e in a positive way. Otherwise, for every evil spirit rive out, seven more evil will return. Most important is a right relation to God. It is the one thing need- A right relation to God involves a right relation llow men. The priest who passes the wounded man ne wayside in order to hasten on to function at the le altar is not pleasing to God. One cannot truly hip God without practicing justice toward his neigh- "If thou art offering thy gift at the altar, and there mberest that thy brother hath aught against thee, there thy gift before the altar, and go thy way, be reconciled to thy brother, and then come and thy gift."

Isaiah, chapter one, and in Jeremiah, chapter sev- ve read how God will not hear the prayers of those practice injustice to fellow men. The Bible has to say concerning economic justice. Jesus taught render to Caesar the things that are Caesar's as as to render to God the things that are God's. lering to Caesar applies to one's obligation to the rnment. In America, if we are to have a govern- *of* and *for* the people, it must also be *by* the people. requires an intelligent participation by preachers ell as by all other worthy citizens.

Threatening Danger

an's judgment is darkened by sin. Selfishness and l cloud his vision. Every form of sin blinds one to . Because of the present critical state of affairs, world is urgently in need of help. The situation is us. There is no time to lose. The present state of is like that of a building afire next to a church. ay be necessary to suspend or postpone some very important church activities in order to first help the neighbor quench the fire lest the church also be consumed. It would be tragic if help comes too little and too late. The cold fact is that we all face the possibility of total destruction. Many great leaders could be quoted to this effect. Great empires of the past have also fallen for less guilt than ours. Many believe that the present trend is for a certainty to World War III. Happy would we all be if convinced otherwise. The tragedy of another world war is so great that however strong or weak that trend may be, it should be faced boldly and acted upon wisely and effectively. Something drastic needs to be done soon to break that trend. It can be done. It must be done. Unchecked evil grows until it works destruction. The time to pray and to work fast is now. When judgment strikes our nation it will be too late. The verdict of divine justice will be against us because we made no use of our opportunity while we had it. Unless a right reform is led under right leadership soon, some change will most certainly be brought about under the wrong leadership. The result will be some form of dictatorship with the loss of religious liberty as well as of every other liberty. Violence in some form is very likely to break out. If that happens with present prevailing ignorance of true political economics, it will result in untold loss and suffering and in bloodshed and destruction without accomplishing anything good. People will kill and destroy without really knowing why. He that taketh to atomic warfare shall also perish by atomic warfare. The threat caused by the present state of crisis in domestic political economy is far greater than is the threat of any foreign war. An economic collapse is imminent unless something is done to prevent it. That something can assuredly be done, but unless Christian leaders act quickly, the church as an institution faces near obliteration just as certainly as did the church in Russia in 1918.

Deliverance Is Possible

To save western civilization from threatening destruction, the light and wisdom of God are required. The source of help cannot be any human party or group apart from God. As the prophet of old would say, "Look for your deliverance neither to Egypt nor to Assyria, but look up to God." "Unless the Lord keeps the house, they watch in vain who keep it." "Thy will be done on earth," must be our earnest and sincere prayer. As God has in the past provided help through human agents, so He can do it today. Every preacher should be interested in the topic before us. He should not only be a preacher, but also a pastor, that is, he should be concerned for the welfare of the people. What a wonderful opportunity to serve in this day of crisis!

Man does not live by bread alone, but he does require bread to live. Jesus taught us to pray, "Give us this day our daily bread." Bread here includes food, clothing, shelter, as well as cultural needs and comforts. Political economics is the science that concerns just recompense to those who produce our daily bread, and with

the proper distribution of the same. A much greater knowledge and understanding of the science and functioning of economics is needed. Much good material on the topic is available. False popular current errors need to be exposed. Reform leadership requires clear and independent thinking. Wishful thinking is of no avail. To continue to live in a fool's paradise is folly. There is need for clear analysis and diagnosis of present economics. We need to be freed from outworn traditions, from irrational sentiment, from pernicious prejudice, and from monopolistic rule. There needs to be a fearless presentation of facts in the light of God's truth.

What Can Be Done

Get informed. Too many preachers confess ignorance of vital current issues. The task is not too difficult. Some of the most important fundamental principles are easily understood when time is taken for careful study. All pioneer work appears difficult until it is tackled and mastered. Spread the truth. Every person has an influence far greater than he imagines. A person of seemingly small importance has at times been used of God for a great purpose. Support others who have a deeper insight into these matters than you have. Pray for proper leadership. Such leadership is most important. Much prayer and work will insure for us a right reformation instead of a destructive revolution.

Result To Expect

A right reformation will establish justice within the nation. It will cause the United States of America to continue to be respected among all the nations of the world. Establishing a right and just state of political economics will lay a sound foundation for restoring order out of chaos in Europe. Religious leaders who are n helping to the extent of millions will then lend their fluence to a program that will help to the extent of lions. Tension with Russia will be relieved. Our pr ent weakness in meeting the Communist evil is the tra fault of our own political economics. Reformation clearly demonstrate the superiority of democracy o communism.

The highest aim of the preacher is to work for spiritu development and for the eternal salvation of so Corrected economics may support that aim. In Exo 6:9 we read how the Israelites, because of their state economic slavery, had no ear for the Lord's messa Christianity is held by many in our day to be guilty the many human injustices that prevail in Christ lands. The attitude of many laborers to preachers "Your indifference to economic injustice speaks so l I cannot hear your divine message". Economic refo may therefore cause many people to give ear to the G pel unto the eternal salvation of their souls. This also result in the much needed uplift of morals.

Watchman On The Walls

Preachers are watchmen on the walls of Zion, God will surely hold each one to an account of his tr Opposition can certainly be expected from selfish favored groups who profit from the practice of injust Better it is, however, even to die as a martyr if need with a clear conscience, rather than live on for a lim time with a guilty one. Certainly there is a right se tion and ours is the duty to present it whether or not truth is accepted. May preachers be faithful to G illuminating truth that it may shine forth to bring rection and healing to relieve the distress of multitu of peoples.

Educational Evangelism

II. SOME METHODS

IF we are convinced of the value of educational evangelism, the next thing is to put it into effect. Nearly every Protestant congregation has its educational agency or agencies, but they are not in every case used for soul-winning; and even where their evangelistic value is recognized, they are not often used with maximum efficiency. We could be much more in earnest in the Christianizing of our communities through the use of our church schools.

A Consecrated Task Force

In the first place an operating personnel is needed which is intelligent, consecrated, and thoroughly in earnest. By personnel I mean, in addition to the pastor, the teachers, superintendent and other officers, and committees. If the school's personnel is not all it sho be, it can be trained as the first step in a thorou going campaign of educational evangelism. The wo ers should know, on the basis of clear Bible passa what the basic principles of Christian evangelism

These basic principles are five in number; they concerned with the doctrines of sin, of grace, of means of grace, of the Church, and of Christian l

a. At the bottom, of course, is the fact of sin, wh in its Biblical revelation is a doctrine, the doctrine sin. That is the first thing to be sure of, for if ma not lost in sin then there is nothing to be saved f and Christian evangelism is not necessary at all. Scriptures leave us in not the slightest doubt on point, being very clear and emphatic on the guilt

emnation of the whole human race. "There is not t man upon earth that doeth good and sinneth not" es. 7:20). "There is no difference, for all have d and come short of the glory of God" (Rom. 3:). "We all were by nature the children of wrath, as others" (Eph. 2:3). "If we say that we have no ve deceive ourselves and the truth is not in us" hn 1:8).

is universal guilt is not a mere unpleasant fact, an tunate heritage which we could do nothing to pre- and for which therefore no blame attaches to us nally. Much less is it a mere residual trace of ancestry, out of which man has risen by his own e powers, and which he can hope in time to tran- l entirely. No, according to the Scriptures sin is nimal in nature at all, for animals do not sin, but sentially an attitude and state of spiritual creatures have rebelled against the will of their Creator. As ult of this spiritual rejection of God and His will, is driven from the face of God, is unable of himself nd the way back, is capable of all manner of evil, is held responsible by God not only collectively but idually for his condition. Jesus says, "He that be- th not shall be damned."

The next basic principle underlying evangelism is doctrine of grace. The proclamation of the grace of in Christ Jesus is the great business of the Church; the very essence of evangelism. This doctrine re- that though man is lost through his own rebellion nst God and can claim nothing at God's hand, God self is not content to leave man in this condition, but ely and earnestly intervenes to redeem man unto self. "The Lord is not willing that any should h" (II Peter 3:9). He "will have all men to be d" (I Tim. 2:4). "As I live, saith the Lord, I have no sure in the death of the wicked" (Ezek. 33:11).

s active intervention takes the form of sending His Son into the world to bear our sins in His own body he tree (I Peter 2:24), making Him who knew no o be sin for us, and making us the righteousness of in Him (II Cor. 5:21). "God so loved the world that ave His only begotten Son" (John 3:16). "God, who h in mercy, for His great love wherewith He loved ven when we were dead in sins, hath quickened us ther with Christ (by grace are ye saved) and hath d us up together, and made us sit together in heav- places in Christ Jesus; that in the ages to come He t show the exceeding riches of His grace in His ness toward us through Christ Jesus" (Eph. 2:4-7).

Next comes the doctrine of the means of grace. gh God saves us without our effort ("if by grace, it is no more of works; otherwise grace is no more e," Rom. 11:6), He will not save us without or against will. Therefore He has provided an efficient means race in His Word (and sacraments) wherein His t is actively present to produce repentance and , or conversion, the turning of the soul from enmity nship, from darkness to light, from unbelief to faith. osoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?...So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:13-17).

d. That leads naturally to the doctrine of the Church as the bearer of the means of grace to the ends of the earth. For how shall they hear without a preacher? So the Lord "hath committed unto us the word of reconciliation" (II Cor. 5:19), and commands His Church: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15); "this Gospel of the kingdom shall be preached in all the world" (Matth. 24:14); "ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

e. The last one of these five doctrines basic to evangelism is the doctrine of love. Love is the compelling motivation of our world-wide testimony. "The love of Christ constraineth us" (II Cor. 5:14). Love is the best gift of God (I Cor. 13). Love is the fruit of the Spirit in us (Gal. 5:22). Love is the manifestation in us of our likeness to God, of our sonship. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God. . . God is love, and he that dwelleth in love dwelleth in God, and God in him" (I John 4:7, 16). Since God loves all men (and if He did not He would not have loved me), and I am God's child, I too love all men. Since God desires the salvation of all, and I am God's child, I too desire the salvation of all. Since God's love for lost men did not stop at any sacrifice, and I am God's child, my love for lost men can stop at no sacrifice.

Other Attributes of Workers

In these five basic doctrines the school's working force should be thoroughly grounded if your school is to become a power in educational evangelism. It might be a good idea, if you are desirous of building up your church school as a soul-winning agency, to give the workers a special course on those five points, taking a whole period for each one, and using many more passages than I have indicated above.

But of course the workers must have more than an intellectual understanding of the Scriptural foundation of evangelism; more even than a sincere feeling of love for the lost, and an earnest determination to do God's will. They should also have the qualities that make for success in dealing with children and young people.

There should be in these workers an interest, not simulated but genuine, in youth, its importance, its interests, its problems, its attitudes and activities. Not a simulated interest because children and young people seem to have a faculty for distinguishing the real from the spurious, and for knowing without being able to put it into words who are their friends and who are not.

No matter what their other qualifications may be, people should not be chosen to work with children if

they lack resilience, if they are given to impatience, if they are crotchety, critical of our times and prone to talk about "when I was a boy", if they lack health and vitality and enthusiasm. Youngsters are entitled to have radiant personalities as their mentors, from whom they will unconsciously absorb the joy of Christian living.

Further, these workers should be so convinced of the importance of winning the children that they are willing to work at the job; not just an hour a week, but as many hours as are necessary. They should bring to their work the enthusiasm of a man with a hobby; should be willing to spend time in thinking out plans, in praying out problems, in meeting the different needs of individual pupils.

I am not trying to set the qualifications for workers with children so high as to frighten away many potential candidates. On the contrary, I am trying to so convince Christians of the importance of this task that many of the best members of our congregations will feel attracted to it as a job that challenges them to give themselves to it with all the energy and ability at their command.

Working Plans

Now for some working plans. At the head of the educational work of the congregation there should be a planning group. Call it the school board, the board of Christian education, the committee on parish education, or whatever you like. The pastor should be on it, at least as an advisory member, because the responsibility for the spiritual development of the whole congregation is first of all his. And then try to get on this planning group people who have vision and imagination as well as energy. There is a tendency in all work of this kind to start out with a bang, but soon to settle down into an accepted routine, to get into a rut. Therefore the planners should be people who have ideas, not those who say, "We never did it that way before."

One of the things to be considered by the planning committee is whether one or more new Sunday schools should not be started. That is one reason why I asked for people of vision on this committee. Too often it has happened in a growing community that a new congregation was started and worked hard at building up its church school. Presently the school was about as big as it could get in the room that it had. Then if there was no prospect for new buildings in the near future, the congregation slacked up in its efforts and settled down in its thinking to a contentment with the status quo. The community continued to grow, but the congregation did not have the vision to see its responsibilities. By the time it woke up some of the best opportunities were gone. Why not start another Sunday school, and another, as the opportunities present themselves? The harvest truly is plenteous, but we have not lifted up our eyes to see it; we have kept them focussed too rigidly on our own little plot.

Another point for the planning committee to keep in mind is this: just as new schools are needed in the growing community, so new departments and new classes will be needed from time to time in a growing chur school. If you have no Cradle Roll or Nursery depa ment, it is time to start one. How about a Home or E tension department for those who cannot regularly tend your school?

The committee should also be alert to the need new classes. If, twenty years ago, you started a cl for young married people, you cannot expect that cl to remain one of young married people indefinitely. this time they have become a class of middle-aged m ried people, and some of their children are young m ried people. Therefore one of two things should done. One would be to invite members of such a cl as they grow older to leave it and join some other gr in the school. This is difficult because it involves s ting up a dividing line, and placing upon someone responsibility of determining when any given individ is no longer a "young" married person. Who is sufficie for these things? The other alternative is to permit t class to go on as a unit as long as it likes with its origi group of members, together with others of like age a interests who join it from time to time; and to start, often as desirable, a new class for young married peop But do not call it "The Young Married People's Clas because it will not stay that. Give it a name that it continue to use no matter how long it lasts—like "Frien ship Class" or "Loyal Workers" or "Round Table"—a name that does not type its members as to age.

There will be other new classes to start in a grow school; the situation mentioned above was chosen cause it is one that frequently occurs. Sometimes a n class must be formed because an old one is just gett so large that it has to be divided. Sometimes a canv or other intensive campaign of evangelism in the co munity brings in so many new people at once that n classes are a necessity. Many a congregation needs start classes for young people and adults. The plann group should be aware of these needs and make p vision for them. That means, too, that they will looking ahead in the matter of training new teach against future needs.

Publicity

Of the establishment of the kingdom of God throu the ministry of Jesus it was said, "This thing was done in a corner" (Acts 26:26). Publicity is of the v essence of evangelism, for how shall they believe in H of whom they have not heard? We live in an age advertising and propaganda, and there is nothing so w worth advertising and propagating as the good news salvation. Jesus believed in advertising. He told disciples, "What ye hear in the ear, that preach ye up the housetops" (Matth. 10:27). He said, "This Gospel the kingdom shall be preached in all the world." Himself was an advertiser. "The works that I do in Father's name, they bear witness of me" (John 10:2 "He could not be hid" (Mark 7:24).

According to a modern proverb, the best advert ment is a satisfied customer. How was Jesus first

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sed? John the Baptist pointed Him out and said, hold the Lamb of God." The first disciples brought rs, saying, "We have found. . . . Come and see." The an at the well said to the people of her village, ne and see."

you would make the most of your opportunities in ational evangelism you must gradually build up this "come and see" spirit in the membership of your ol, from the pastor and the planning committee h to the youngest child. The members of your school ld so enjoy its sessions, the opportunity to worship ther, to study together, to fellowship with other dren of God, that they are eager to share the ex- ence with others. This is the best possible pub- y. Each member of the school has his own contacts he community, and this is the "growing edge" of kingdom.

said "you must gradually build up" this spirit in the ol. How can this be done? In many different ways, nding on the earnestness and inventiveness of the ers—here again you see the need for imagination vision at the top. You can use special days like dren's Day, Rally Day, Christmas, as a time to put a special program, and encourage the members of school to seize the special program as an opportunity nvite their friends. Come and see. You can put on Each one reach one" campaign for a year or longer, a distinctive button to be worn by every member has brought a new pupil. You can train the teach- to make the best use of the evangelistic ideas in the ons. You can have monthly ten-minute talks to the mbled school on some famous missionary or mission l (missions and evangelism are the same thing). can encourage the entire school to support a mis- ary, or individual classes to support a pupil in a mis- boarding school. You can invite visiting mission- s to address the school. You can see to it that the vers of the worship period do not neglect the evan- stic emphasis. You can use your own publicity liums to print items and articles that build up the ngelistic spirit. You can do all these things, and e too, and do them all at once, and continue to do n all. Do not expect to accomplish anything by half- rtedly trying one method by itself for a while, then ng it up in disgust, and after a while half-heartedly erimenting with another method. Each of these hods is like a single hot coal; when used all together y keep each other glowing, but any one by itself loses warmth and goes out.

ach congregation should have its own publicity me- n. This may be only a weekly bulletin. But it should tain more than the order of service for the day and announcements of coming meetings. Give your rch school a regular place in the bulletin, if you have nsert an extra mimeographed sheet in it. The bul- n is usually too cramped for space, and it only gets hose who come to church. A monthly parish paper ch is mailed to all members and to all prospects in community is better. If you have such a parish paper, see that there is a church school department in it, with its own editor and regular news of what the school is doing.

Canvasses of an entire area to discover new prospects are useful. However, it is usually a long time between canvasses. Some congregations divide their territory into small sections and appoint a couple of block visitors for each section. It is the duty of these visitors to note any new arrivals in their territory and make a call on them. That keeps your canvass up to date.

Responsibility of Teachers

All of these methods of developing educational evangelism in your congregation will still be of no avail if your school is no good to begin with—if it cannot hold what it gains. To gain some new members, and lose them, and then whip up enthusiasm to gain some more new members, and lose them, is to do the kingdom more harm than good in your community.

The first requisite of a "good" school is good teachers. The teachers should be willing to prepare themselves in two ways: general preparation and special preparation. By general preparation I mean the taking of leadership training courses; and by special preparation I mean putting in some time preparing to teach each lesson as it comes along.

But we have a right to expect more of the teacher than that. We expect regularity and punctuality. Especially is this necessary with classes of small children. They want a sense of security. They sometimes make friends rather slowly. If a young child goes to church school a few times and sees the same teacher and begins to know and like her, then one Sunday finds a new teacher in the class, that child is bewildered. Things are different; it has lost its sense of security in the known, the accustomed, the usual. When mother next says, "Let's get ready for Sunday school," the child may say, "I don't want to go to Sunday school." It is not just wilfulness on the child's part; it has a good reason, even if it is not able to explain that reason.

In addition to being regular himself, I think each church school teacher should be given some responsibility for the regular attendance of his pupils. Most of the classes should not consist of more than ten or twelve pupils. Where the classes are much larger than that, in the young people's and adult departments, there can be an attendance committee to take the burden from the teacher. But the average teacher will have a dozen or less to look after. If a pupil is absent one Sunday, let it be expected of that teacher that he will make a phone call to that home during the week. If any pupil is absent two Sundays, let it be understood that his teacher will make a personal call at that home.

Even if a pupil is regular in attendance, the teacher should plan to make at least one call on him in his home during the year. For the teacher this will provide an understanding of the pupil's background that is valuable in teaching; for the home it may be just the personal

touch that is needed. Where teachers thus maintain contact with their pupils, any removal of a family from the community will be immediately reported. It will be impossible for pupils to drop out without anyone knowing or apparently caring anything about it.

Finally, the good teacher will pray for the members of his class collectively and individually.

Does all this sound like a lot of work? Well, that i just what it is—work for the kingdom. Should you b excused from it? Let me remind you of two sayings o our Lord:

"I must work the works of Him that sent me while i is day, before the night cometh when no man can work.

"Why stand ye here all the day idle?"

It's God's Business

By Edwin H. Dodt

(Continued)

V. THE ELDERS

THE MOST IMPORTANT OFFICE of the Church Board is that of the elders. That may not always be the practice, but it should be. This office is defined as that of a person who because of his age and wisdom occupies the position in the church of a judge or authority on God's Word and the practice of that Word.

Note the characteristics of age and wisdom. He should be mature. He should in every sense of that word be "wise" in the knowledge of God and His Word. This person above all should know the teachings and practices of the Lutheran Church and be convinced of their truth. And with all this he should possess the calmness, the authority, the dignity to assist the pastor with his counsel and to speak to the members of the parish in their problems with sincerity and confidence.

The elder serves as advisor. In the Old Testament times he was the elder or ruler of the synagogue. In the New Testament he was the elder or presbyter of the individual church, a position comparable to that of a pastor.

The Scriptures of the New Testament agree to this interpretation. Paul tells Timothy (I Tim. 5:17), "Let the elders that rule well be counted worthy of double honor, especially they who labor in Word and doctrine." The elder then is to know the Word and doctrine of God. He is to be as a father to the congregation, an authority on that which is preached and taught to the people.

The apostle Peter included himself among the elders when he wrote in I Peter 5:1,ff., "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre but of a ready mind."

It is evident from this and other passages that the "elders" of the New Testament Church were the spiritual leaders. Notice, for example the phrase "taking the oversight" above. The word that is so translated is the same word from which we derive the word "bishop." The titles "elder" and "bishop" and "pastor" are uses interchangeably of the same persons. In Acts 20 w read of Paul sending from Miletus for the elders of th churches of Ephesus, and saying to them, "Take hee unto yourselves and unto all the flock over the whic the Holy Ghost had made you overseers (bishops)."

In our day we have put different meanings into thes words which were originally names for the same offic Today "bishop" means a little more than "pastor," an "elder" means a little less than "pastor." But thoug for most of us the word "elder" has come to refer to lay office, the spiritual content of that office remai the same. The elder is not to concern himself primari about money and collections as do the deacons; nor pr marily about the property of the congregation as do t trustees. His primary interest is to be the spiritu welfare of the flock.

In the individual parish the elder can be a great for for good, not only in taking care of such things as t preparation for communion or for baptism, but in hel ing to increase the spiritual depth of the people by wor ing with the pastor in regular visitation. To help hi to increase the use of the home altar, to revitalize th weak member, to develop the spirit of stewardship, a these are within the scope of the office of elder.

How excellent it would be if occasionally an elder we to come forward at the service and bring an appeal f suffering Christians in impoverished nations, or for t support of missions across the seas! A spiritual appe from him would not go unheeded in any congregatio

What if the pastor suddenly becomes ill just prior or during the service and cannot continue, and no oth minister is immediately available? In such a case, or the congregation is temporarily without a pastor, t elder should be able to step into the breach and ta over, conducting the service and reading a sermon.

In our generation we have seen and still see bef us the spectre of persecution. What shall a cong gation do for spiritual comfort and leadership when th shepherds are taken from them? In other lands this a very real question. It could become so even in ou

some future year. Surely the office of elder should filled by persons of utmost consecration and con-ion!

n times of parish trouble or turmoil the elder is looked for Christian leadership. To calm troubled waters, ease strained relationships, the elder needs all the dom he can get from God. He must seek the truth partially, and make an honest decision irrespective of sonal friendship or connections.

he elder should know that at all such times his own tor can guide him. If the problem concerns his own nister he should seek the advice and counsel of his trict president.

he doctrine, the content and method of Christian ching, and whatever relates to the teaching function the worship service and the school in the congregation he field of the elder.

his does not imply that the elder is to go out of his y to find problems to solve, or that he is expected to ume an attitude of fault-finding as a super-critic. It es mean that there are definite persons in the congre-ion who share with the pastor the responsibility for spiritual welfare.

Advice from the elders to the pastor, given kindly d with all consideration, is always appreciated. But the elders be the ones to speak.

VI. THE DEACONS

The word "deacon" like "minister" simply means one ho serves. In the New Testament the work of pastors well as that of Christians in general is called "service" iakonia). The first deacons (see Acts 6) were chosen the first congregation to lighten the burden upon the ostles, so that the latter could give themselves wholly the ministry of the Word. Those first deacons were ministrators of poor relief within the congregation.

Nowadays a deacon is one who assists the minister in nnection with the service, his duties varying in differ-t denominations. In the Lutheran Church he is a lay-an, and in addition to sitting on the Board as a voting ember his duties are to help the pastor in the practical eparations for and the conducting of the worship rvice.

Some churches conceive of the deacon as simply an her. In large churches where they have usher groups clubs, that part of the service to the congregation is ken care of by such a group. If the church is small, e deacons may take care of the seating and the offering, well as the opening and closing of the church audi-rium. Even where there are usher groups, the dea-ns may still supervise this important phase of service. rderliness in the conducting of the church service is erequisite to good worship. The deacons should attend these matters to the last detail.

The church should be ready for worship at least a lf hour before service; even an hour is not too much. see deacons arrive when the church is half full is dis-uraging. Whatever has to be done in your church—placing the books, taking care of the bulletins, looking after the hymn numbers, removing the altar coverings, checking the pews—anything that has to be done first, that when the people come to worship the church is completely in order, that is the duty of the deacons.

When the people enter, greet them cordially, give them their hymnals or leaflets, lead them to their seats. Be courteous, soft-spoken, let your demeanor be in keeping with the atmosphere of God's house. Deacons who tell jokes in the vestibule, who gang together to talk, who make a lot of unnecessary noises, are bothersome. The preparation of your people for worship is nearly as important as the worship itself.

Dress the part of a deacon. And we do not mean white tie and tails. It costs little to keep your shoes shined, to wear a clean shirt, a dark tie, and a dark suit. Don't come to church with a sport shirt open and a loud lounging jacket. You may look neat somewhere else in that outfit, but not in church.

Deacons should be seated and should join the worship service, once that service is under way. It is disconcerting to worship and at the same time hear voices in the hallway, or to know that the deacons during the sermon are somewhere in the basement or lavatory smoking their cigarettes. Because you are a deacon doesn't mean that the worship of God in your case may be disregarded.

There are sometimes those who cause disturbance in the church service. If it is too obnoxious, especially during the sermon when others wish to hear, the deacons should see that order and quiet are restored. But do not be boisterous about it yourself. The simple way is to go to that particular pew and seat yourself next to the offender. That way you can quietly ask him to refrain from such disturbance. In the case of absolutely obnoxious disturbance go to the offender and request that he come out into the vestibule. Talk to him there, not in the church proper.

During the service emergencies may arise; people may become ill, sometimes severely so. The deacon should be most observant. If there is a small ante-room it might be well to convert it into a lounge for just such cases. A first-aid kit would be handy, too. Persons entering or leaving the church may meet with injuries due to slips and falls and require aid.

There are those also who for one reason or another can think of more things to do for the church while the service is going on! During the worship, which is the high point in the whole church activity, which takes precedence over any other portion of the church program, every member of the church, no matter who he or she may be, belongs with the worshipping congregation. If what they are doing is so important, then it is important enough to come and do it at some other time. If they do not want to attend the service they should go home. We can become rather impatient on this subject.

Do not expect the pastor to demand order during worship, or leave it to him to admonish such persons. The deacons can do it and do it easily and without giving

offense. This is another reason for the deacons to be on the job all the time.

The gathering of the offering can be a beautiful part of the service if the deacons will make the small effort to make it so. Nothing is more pleasant to see than the deacons walking down the aisle toward the altar in dignified step and standing before the pastor to receive the offering plates. To take the offering at the pews and to do it unobtrusively so that the people are aware it is being done without paying too much attention to the action, and then to solemnly return the offering to the altar, handing the plates to the pastor with ease, is an art which all deacons should master. Deacons who lean on each pew-end, who shuffle their feet, who give the impression of impatience or nervous confusion, need practice.

When the deacons leave the church everything should be in order for the next service. This cuts down considerably the work they will have to do before the next service. Also, in the case of funerals, weddings and the like occurring in the meantime, a good deal of preparation to make ready the church will not be necessary. Keep the sanctuary in readiness at all times.

These things are all part of the service the deacons render regularly. In doing them, always be courteous and friendly. We recall attending a service in a beautiful modern church. No one spoke to us going in. We came back to the hall for a hymnal and found the deacons huddled together talking; after service we walked past four of them, yet at no time did anyone say a word of welcome. We have no desire to return to that church.

St. Paul mentions the office of deacon more than once. Writing to the Philippians, he says, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The importance of the office is evident. Again in I Timothy 3 he writes, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a good conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless." Much here is self-explanatory, but there is one point we can make, that deacons should not be offensive in their contacts with the public. An unpleasant breath or alcoholic odor is rather unpleasant any time; it is more so in a church.

When people come to church, you are a symbol of what that church really is. "For they that have used well the office of a deacon purchase to themselves a good degree and a great boldness in the faith which is in Christ Jesus." Paul's admonition to Timothy should not be soon forgotten.

We usually associate the work of deacons with that of the financial department. In our own congregation they, with the financial secretary, compose the finance committee. Whether or not this be the custom in every church is immaterial; it still is worthy of consideration. The deacons should know the membership fairly well, which families attend regularly, which are the most dependable. What better than that they be given the task of seeing that the members receive their envelopes ea and that they give regularly to the church?

The deacon, as the personal contact of the Vestry wi the congregation week in and week out, can render invaluable service to his church and his pastor.

VII. THE TRUSTEES

When we come to this office we are reminded of t Psalmist's words: "I would rather be a doorkeeper in t house of my God than to dwell in the tents of wicke ness." The trustees are charged with the physical ca of the whole property of the congregation.

Usually, to the Vestry, this office is the most eas understood in that it is the most real or tangible. If an thing needs repair, or new equipment must be purchase see the trustees.

However, it is not quite so simple as that. The truste should know what is needed first in the way of repa or equipment, lest by emphasizing the unimportant th neglect the more important phases of church main nance. Of course, the simple immediate things, as lea roofs, should be taken care of readily enough. But a lo range program of development of the physical beauty the church property, that takes insight and planning the part of the trustees.

It would be well to insert here one premise, and th would be that no changes or improvements be made any organization within the congregation without fi consulting and receiving the approval of the proper ficers.

Equipment may be generously given and then install without first discovering whether it is acceptable in t general physical program of the church. As an exam let us say that the ladies of the church purchase a have installed new kitchen facilities, only to learn la that the trustees had been planning to remodel the e tire kitchen arrangement. Consultation with the tr tees would have merged both plans into one excelle arrangement.

We would present two opposite concepts to truste first, to be careful with the funds as a trust given to y and second, to refrain from being niggardly in yo planning. Whatever you do, do it right, as the prove says.

Churches have been known for their great confiden in others, and sometimes dire consequences result. having any work done on your property be certain get a contract on the price and a guarantee on the wor manship and general satisfaction. All salesmen w guarantee their product; they would be foolish not to so. But whether it is an organ, new light fixtures, de oration, or a new heating plant, it is often discover after you have paid the bill in full that the work h not been properly done. It might be well to hold back certain percentage of the cost as a final payment to made several months after the work is completed to sure your satisfaction. This is done in other business and it is just as good business to follow the rule in chur expenditures.

rtain things that are purchased regularly over a d of years, or purchased every two, four, or even ears, may well be budgeted annually. Thus, if an rance policy comes due every other year, it is a good to put half of the amount on the budget annually. ost churches decorate every five or ten years, de- ing on their location, and they do spend a consider- amount of money for this commendable improve- t. If the trustees feel that they will have to decorate ve years and that it will cost so many thousand dol- why not have them divide that amount into five ial parts and put that amount aside each year for purpose? It will save another special appeal to your bers later on. The same thing can be done for other gs a congregation might desire or need.

ecial anniversary programs, such as the celebration twenty-fifth, fiftieth, or hundredth anniversary, lly bring with them the desire to improve the church erty. If you know the church has an important an- rsary celebration coming, why not plan now and set e the needed funds each year to take care of such rovements?

e like the idea of a Master Plan for a church, even does not entail any building project. Have an idea t you want your church to have or to look like with- say, twenty years. And after proper planning let people know the goals, none of them immediate, ard which they can work. It will stimulate interest in all your organizations and at the same time keep congregation alive to the progress that can be made. the trustees of the church be the planners for to- row.

the trustees has been given the legal control of the rch property. They are in charge and responsible the buildings, general debts, the mortgages, taxation special assessments. While legally they do not bind nselves personally to assume any unpaid debts of the gregation, the moral sense of responsibility is very t.

A word about incorporation within your state is important. Every church should be incorporated. The cost is small, and in legal matters it is most important. A church can be sued for breaking contract, for debt, for any injury; and in case of an unincorporated group the individual members of the church can be held personally liable.

The incorporation of a church removes this personal liability and places it upon the entire congregation and its corporate assets, where it belongs. Do not merely take out the papers and then forget them, but keep your incorporation tax paid each year according to the laws of your state. In addition, it is necessary to make out a rather general annual financial report which is sent to the Corporation and Securities Commission of your state. This report can be prepared by the treasurer of the church.

We have heard of a case in which the congregation fully endorsed a financial program for development of their property, which program necessitated a mortgage; but one of the trustees refused to sign the necessary papers for the mortgage. This is wrong on the part of the trustees. You are a trustee not on your own verification but only by virtue of the authority which your congregation has given you. If the congregation votes legally for any program, no matter how unwise it may seem in your eyes, you have no other duty but to see that their wishes are fulfilled; for by their vote you, as trustee, have been so ordered.

You do have every right, however, in the congregational meeting, and also in the Board meeting where such plans are usually first brought forward, to express your view with all the judgment and clarity at your command on any financial program upon which the parish may think to venture. In fact as a trustee your office demands your opinion for the congregation's welfare.

Give the members confidence in you by your example of wisdom in practical thinking and doing.

Separation of Church and State

A Manifesto by 'Protestants and Other Americans United'

HE OFFICERS and the widely representative National Board of Advisors of this organization desire to speak frankly and clearly to the American people erning the purpose for which this undertaking has launched. Its single and only purpose is to assure maintenance of the American principle of separation hurch and state upon which the federal Constitution rantees religious liberty to all the people and all rches of this republic. "Protestants and Other Amers United" has been called into existence because this ciple has been and is being violated, and threatened further violation, in certain areas and by certain acts of both government and church. The plain meaning of the first amendment to the Constitution which forbids Congress to make any law "respecting an establishment of religion" has been obscured by specious propaganda tending to confuse the public mind as to the clear-cut line of separation which this amendment draws between church and state. We shall endeavor (1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed; (2) to redress the specific violations which have recently come into force; and (3) to resist further encroachments upon this constitutional principle.

I

Protestants and Other Americans United does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith or any other, nor to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government.

Nevertheless, the existing situation cannot be dealt with save by frankly taking account of the specific sources from which violations of the first amendment originate. But our undertaking is not primarily directed toward these sources, but toward those agencies of government —local, state and federal—which weakly yield to their demands. Congress and all state legislatures, and all executive and judiciary agencies of government, must be warned that they are playing with fire when they play into the hands of any church which seeks at any point, however marginal, to breach the wall that sharply separates church and state in this country. The principle of their separation is so firmly established in a long tradition as well as in the Constitution that any tampering with it will tend to light the fires of intolerance and fanaticism which our system of government is designed to prevent.

Our operations, therefore, are not inspired by any religious differences, but by a common conviction concerning the religious liberty of all faiths. The internal differences which distinguish one church from another have no place on the political level. Their consideration belongs in the open forum which the Constitution has provided for freedom of conscience and the free exchange of opinion. Here all the churches have liberty to worship as they desire, to propagate their own faith and to maintain such organizations for this purpose as they deem expedient. In the open forum of religious liberty they may meet one another in cooperation or in controversy.

Protestants and Other Americans United has come into existence to defend this open forum of religious liberty against its vitiation by law or the administration of law. The state is forbidden to invade this area. It may not by law or the administration of law accord to any church a status which gives it a special advantage in the wide domain of religious freedom. This is the plain meaning of the first amendment which forbids Congress to make any law "respecting an establishment of religion" —that is, pertaining to, or leading toward, such an establishment.

The churches on whose behalf we speak ask nothing for themselves in the exercise of their constitutional freedom which they do not willingly grant to and demand for all other churches. They are content to take their place in the open forum of our free society and to flourish or perish by the inherent strength or weakness of their faith. This is cultural and spiritual democra For the state to connive with a church which seek position of advantage in the forum of religious libe by creating any interlocking relation between that chur and itself, is to deny or to curtail the religious libe of all other churches and to vitiate democracy.

II

A powerful church, unaccustomed in its own hist and tradition to the American ideal of separation church and state, but flourishing under the religious l erty provided by our form of government, and embo ened by the wide diffusion of a false conception of tol ance, has committed itself in authoritative declarati and by positive acts to a policy plainly subversive of ligious liberty as guaranteed by the Constitution. T church holds and maintains a theory of the relation church and state which is incompatible with the Amo can ideal. It makes no secret of its intention to see for itself, if possible, a privileged position in the b politic. In pursuit of this policy, it has already m such gains that the principle of separation of church a state is in peril of nullification by legislatures and cou and by federal, state and local administrations.

One of the long-range purposes of this church is to cure total support for its extensive system of paroc schools from the public treasury. Its strategy in furth ance of this purpose is to fracture the constitutional p ciple at one point after another where the action can minimized as trivial or disguised as falling within s other category than that of its ultimate intent. It has gun by demanding that certain marginal services, s as bus transportation, free lunches, free textbooks, for its parochial school pupils be financed by pu funds raised by taxation for the public schools.

Already, the legislatures of certain states, yieldin the political pressure of this church, have enacted le lation empowering local school boards to grant t special privileges. The federal Supreme Court in decisions has confirmed state legislation which sanct the use of public school funds to provide free textb for parochial schools (1930) and to transport pupil such schools (1947). The four dissenting justices in bus transportation case solemnly warned the nation these two breaches in the wall separating church state are only the beginning. "That a third and fo breach, and still others, will be attempted, we may sure," say the dissenting justices.

Protestants and Other Americans United is determ to assert its full strength to the end that there shal no more breaches in this wall, that the breaches alr made shall be repaired, and that the complete separa of church and state in an undivided state-supported cational system shall be maintained.

III

On a bolder and more ambitious scale, this s church now demands aid for its schools from the eral government. A proposed federal grant of se

red million dollars annually in aid of public educa- especially in those states whose economic resources nsufficient to provide adequate education for their ren, has been before Congress for many years. Ac- on this proposal has been held up by the pressure is church which demands that its parochial schools share with the public schools in any such federal opriation in an amount proportional to the number pils in each school system.

us far, Congress has withstood this demand. But bills have been introduced in that body, one of which letely yields to the church's maximum demand, the other provides that the funds may be distributed ach state in accordance with its own statutes. The , the so-called Taft bill (S. 472), is a disguised eva- of the issue. It plays directly into the policy of the ch which has already secured legislation in 18 states itting financial aid to parochial schools in one form nother, and in effect invites the states to violate the date of the first amendment. The effect of its pas- by Congress would encourage and facilitate the ch's campaign in these states to widen the initial lation already enacted in its favor, and to secure ar and even more advanced legislation in all other s.

otestants and Other Americans United respectfully ands that Congress shall not by such an evasion ab- te its responsibility to defend the Constitution, re- less of political pressure on the part of any sectarian ests which would thus subvert it. The effect of state- orted church schools would spell the end of our pub- chool system as it has been established, fostered and ected for more than a century. To divide state- orted education into sectarian school systems would de American society itself into hostile sectarian ps, intensify sectarian intolerance, and thrust a re- us issue permanently into the political arena from ch our Constitution was designed to exclude it. Next he Constitution itself, our public school system has n our strongest bulwark against the development of gious intolerance in our political life.

the area of diplomacy, also, this same church has le ominous progress in its strategy of winning for f a position of special privilege in relation to the e. An ambassadorship to the papal head of the rch, represented at the time it was set up as a tem- ary measure, has been in existence for seven years. sident Truman, in 1946, assured a Protestant delega- that it would be discontinued at an early date. But powerful political pressure which the hierarchy is to bring to bear against the fulfillment of this prom- plainly makes it necessary that a strong and deter- ed public opinion shall express itself in support of fulfillment.

e are not deceived by the disguise under which the ointee to this ambassadorship was labeled as the sident's personal ambassador. The pope himself made erfectly clear in the extraordinary ceremonial by ch he received the incumbent that his presence at the Vatican marked a distinct departure from our govern- ment's long established policy. We hold that this am- bassadorship constitutes an interlocking of the functions of church and state which is contrary to the principle of their complete separation.

Protestants and Other Americans United, speaking on behalf of an aroused body of American citizens, demands that this un-American ambassadorship to the head of a church be abolished. We resent, on behalf of all non- Roman churches, the privileged access to the ear of the state which this relationship creates. As patriotic Amer- icans, we call upon all our fellow citizens who cherish the principle of religious liberty which is implemented by the separation of church and state, to join us in con- demning this unconstitutional entanglement of a particu- lar church with the American state and in demanding its prompt abrogation.

IV

Protestants and Other Americans United proposes to carry on a campaign of enlightenment and mobilization of public opinion throughout the nation until the vital issue which has been raised by these violations and the threat of further violations has been decided by the voice of the people.

The Americanism of the people's representatives in the various branches of government must be stiffened against the promptings of sentimentalism or the low dictates of political advantage to resist the aggressive activities of those who would subvert the Constitution to their own sectarian interest.

The issue has now become tense in many states and many local communities. In some communities a church- dominated school board has taken parochial schools into the public school system, with the result that bitter con- flict and disorder have ensued, causing shame and dis- repute to the whole community. Such spectacles afford a preview of the situation in which the entire nation will find itself if these encroachments upon the public school system spread. This is the kind of situation which the founders of the republic sought to preclude by clear con- stitutional provision for the separation of church and state.

V

The free churches of America have been slow in rec- ognizing the gravity of the situation that was developing before their eyes. But they can no longer ignore the fact that their own religious liberty is in peril. Their disposition is such that they desire to have the most friendly and cooperative relations in the areas of social service and personal fellowship with all. They deplore every breach of the democratic amenities that should obtain among churches whose common right to be here is guaranteed by our Constitution. The enlightened leadership of Protestantism has repudiated and mobilized public opinion to suppress one after another of the weird manifestations of religious hatred that have emerged during the past two generations.

Protestant churches and all free churches are, therefore, reluctant to engage in any overt movement which can be interpreted by hostile critics as a revival of religious intolerance. To impute any such animus to the organization for which we speak is to falsify its spirit and purposes. Its aim is absolutely the opposite. *Its purpose is to preclude the resurgence of this evil spirit of intolerance in our body politic.* It sees clearly that unless the actual violations of the principle of separation of church and state are redressed and the threat of further violations removed, the peaceful and friendly relations between the ecclesiastical beneficiary of these violations and the other churches of the land will be difficult, if not impossible, to maintain.

Our controversy is not with any church, Roman Catholic or any other. Our controversy is with those lawmakers and law administrators who would yield to the demand of any church for a relation to the state which the Constitution forbids. The effect of the first amendment is to invest the makers and administrators of our laws with the ultimate guardianship of religious liberty and religious tolerance. If they maintain unimpaired the principle of separation of church and state, the churches can continue, as they have done since the founding of this republic, to live together and face their differences with mutual respect and comity in the open forum of freedom where the rules are tolerance, persuasion, argument and example. But if the makers and administrators of our laws allow this principle to be nullified or undermined, upon them will rest the responsibility for lighting the fires of the shameful religious resentment and conflict that will inevitably ensue.

Protestants and Other Americans United has emerged in recognition of the fact that all non-Roman churches, of all faiths, are profoundly concerned over the present threat to religious liberty. Most if not all of the free churches have spoken out in official resolutions in condemnation of the current violations of the principle of separation of church and state. But this common concern has need of implementation through a common agency. Though this agency has not been officially created by the churches, we believe it will receive their moral support from its beginning and that their official support will be forthcoming when their conventions or judicatories are in position to take action. The representative character of those who have been prompted to form this organization will, we believe, commend it to all churches and synagogues as their own instrument for this purpose. Through it, the patriotic and religious citizens throughout the nation, including those not commonly called Protestant, will be able to bring to bear their prompt and concerted resistance to the encroachments which they condemn with strong words in their resolutions.

VI

Protestants and Other Americans United by no means limits collaboration in this undertaking to Protestants, nor even to religious bodies. Quite the contrary. It bears the name "Protestant" only because the churches of that faith represent by far the largest body of citize whose religious liberty is jeopardized by such aggressio as those cited above. Protestantism realistically acce the responsibility of leadership inherent in its numeri preponderance, and offers itself as only the spearhead a movement which embraces all Americans, whatev their faith may be. It desires and believes that it v receive the cooperation of churches and citizens of faiths who cherish the religious liberty of others no l than their own.

We therefore call upon all patriotic citizens who p fess the faith of Judaism and who sense the peril to religious liberty they have uniquely enjoyed under American Constitution, to join in the announced p poses and activities of this organization, and to acc representation in it. Similarly, all groups known fraternal orders, and all citizens who, though profess no church allegiance, believe in the American system separation of church and state, are invited to join wit united Protestantism which is sinking its own differen in a common effort to make sure that legislatures a executives and courts shall defend the constitutio guarantee of religious liberty against all attempts to su vert it. We have no doubt that there are many Rom Catholic citizens whose patriotic loyalty to Americ ideals is sound, intelligent and sincere. These also invited to join with their fellow Americans in maintai ing this vital principle of American democracy.

In this endeavor, we count especially upon the p ticipation of the great body of educators throughout nation, regardless of their religious affiliations, wh noble profession will be stultified by further encroa ments upon the public school system or by the comp cent acceptance of those already in force. The teach profession perceives, perhaps more clearly than oth the evil social consequences in the permanent fissio of American culture which will result from state s port of church-controlled education.

Immediate Objectives

The immediate objectives of Protestants and Ot Americans United may therefore be summarized as lows:

1. To enlighten and mobilize public opinion in s port of religious liberty as this monumental principle democracy has been embodied and implemented in Constitution by the separation of church and state.

2. To resist every attempt by law or the administrat of law further to widen the breach in the wall of s aration of church and state.

3. To demand the immediate discontinuance of ambassadorship to the papal head of the Roman Cath Church.

4. To work for the repeal of any law now on the s ute books of any state which sanctions the granting aid to church schools from the public school treasu

5. To invoke the aid of the courts in maintaining integrity of the Constitution with respect to the sepa tion of church and state, wherever and in whatever fo

ıue arises, and, specifically, to strive by appropriate tutional means to secure a reconsideration of the ecisions of the Supreme Court upholding the use : funds (a) for providing the pupils of parochial .s with free textbooks, and (b) for the transporta- f pupils to parochial schools.

To call out and unite all patriotic citizens in a con- l effort to prevent the passage of any law by Con- which allots to church schools any portion of a l appropriation for education, or which explicitly plicitly permits the states to make such allotment eral funds. This purpose in no wise prejudices pro ı the propriety of a federal grant in aid of public tion.

To give all possible aid to the citizens of any com- y or state who are seeking to protect their public ls from sectarian domination, or resisting any other t upon the principle of separation of church and

In seeking these objectives we are determined to e a course that cannot be justly characterized as Catholic, or as motivated by anti-Catholic animus. rotestants, we can be called anti-Catholic only in ense in which every Roman Catholic is anti-Prot- . Profound differences separate us in the area of ous faith, but these differences have no relevancy e pursuit of our objectives as clearly defined in this esto. The issue of separation of church and state risen in the political area and we propose to meet it

testants and Other Americans United for Separa- f Church and State proposes to acquaint the repre- ives of government, all the way up from the local unity through the states to Congress, the Supreme and the White House, with the fact that an over- ning body of public opinion, led by the whole of stantism, is united in a common purpose to achieve ove objectives, and thus to assure the preservation e cultural and religious democracy bequeathed by thers against any act of government "respecting an ishment of religion or prohibiting the free exercise f."

*

testants and Other Americans United plans to the nation by extending its organization into every and to bring to the support of each state organiz- the full strength of the national body in any situ- that may arise or in any campaign that may be l in behalf of our common objectives. Money in ous amounts will be needed to carry on this nation- undertaking. It is highly important that the or- ation shall be under way before Congress begins leration of the pending proposals for federal aid to education. At least $100,000 should be made ble at once. The organization is being launched an empty treasury, but its treasurer, E. H. DeGroot, 24 Colorado Building, Washington, D. C., is now red to receive the initial contributions which will provide a headquarters and enable far-flung activities to begin. Checks may be made payable to Protestants and Other Americans United.

On behalf of the officers and National Board of Advisers of Protestants and Other Americans United for Separation of Church and State, signed by the committee:

Washington, D. C.

JOHN A. MACKAY,
President, Princeton Theological Seminary.

EDWIN McNEILL POTEAT,
President, Colgate-Rochester Divinity School.

G. BROMLEY OXNAM,
Bishop of the Methodist Church, New York Area.

LOUIE D. NEWTON,
President, Southern Baptist Convention.

CHARLES CLAYTON MORRISON,
Former editor, *The Christian Century.*

Postlude . . . Pilate

The earthquake does not frighten me,
The darkness of the sky
Does not alarm me half so much
As knowing it was I,
For the good will of Caesar, and
To satisfy the crowd,
Condemned this sinless man to death.
If I had but allowed
Him to go free! Claudia tried
To tell me of her dreams;
Warned me this man was innocent;
But the mob's cries and schemes,
They did their work on my too coward heart.
Yet it shocked even me
They chose to crucify this man
And . . . set Barabbas free.

His eyes, they haunt me! How unearthly sad
When last he looked at me,
Just as he turned to go with them
The road to Calvary!
I washed my hands to rid myself
Of this man's blood . . . in vain;
No washing takes away the guilt
From my soul . . . nor the stain.

The centurion has sent his guard
To say the deed is done;
And . . . even he has been convinced
This man is God's own Son!

The earthquake does not frighten me;
The darkness of the sky
Is not so dark as my black soul
Condemning him to die!

—Olive Weaver Ridenour

The Reader's Viewpoint

OUTDOOR ADVERTISING

Sir:

We understand that the December 1947 issue of THE LUTHERAN OUTLOOK contained an editorial which is somewhat detrimental to Outdoor Advertising.

The title of the article "Is Highway Advertising Good?" is, in itself, misleading, inasmuch as 85% of our Outdoor Advertising facilities are located in business zones and not on highways...

Our previous experience with all publications in which articles adverse to Outdoor Advertising have appeared has always resulted in an opportunity for us to present our side of the story, and we feel certain that a publication of yours will do likewise.

Yours very truly,
United Advertising Corporation,
G. E. Wendle, Vice-President & General Manager.

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Sir:

In the December 1947 number of THE LUTHERAN OUTLOOK, there appears an editorial "Is Highway Advertising Good?" This editorial deals with the announcement that the American Lutheran Publicity Bureau is sponsoring one hundred fifty standard size highway posters on the highways of New Jersey. In connection with this announcement you print part of an article, "A Lobby That Is a Blot on the Landscape," carried by THE AMERICAN MERCURY and reprinted in READER'S DIGEST.

Judging from the closing paragraph of your editorial, it appears that you are not in favor of using billboards for religious advertising. On that point we must disagree. The writer admits that there are individuals who, at low cost, rent a space on vacant property, erect unsightly boards and accept advertising which is not always desirable. On the other hand, the members of the Outdoor Advertising Association of America, some three thousand responsible firms, are very careful to erect no panels at any point where the scenic beauty may be disturbed.

Not all radio broadcasts are fit to enter our homes. But in spite of that fact, no one would think of classifying radio as an undesirable modern method of carrying religious programs. In fact one branch of our Lutheran Church spends over $1,000,000 per year in using the missionary opportunities of the radio.

The film industry has produced moving pictures which have received condemnation and been severely criticized as unfit to be shown. This situation, however, is not a valid reason for a general condemnation of the motion picture. Here again our own Lutheran Church groups have made at Hollywood, using professional actors, a number of films which have been of great educational value to our people.

Outdoor posters sponsored by the American Lutheran Publicity Bureau have been well received, not only by our own people, but by non-Lutherans from whom we have received favorable comments time and time again. We might also say that local churches who have displayed such posters, have reported to us that this method of advertising has done them good.

Since your editorial makes special reference to the United Advertising Corporation of Newark, may we say a good word for this firm? The writer has time and time again traveled on the highways of the state of New Jersey, and I believe I can truthfully state that that corporation is very careful not to disturb the beauty of the landscape.

During the past fifteen years, the outdoor adverti companies of all parts of our country have not only gre improved the appearance of their boards, but in some c have planted shrubbery and lawns around the panels, electric illumination, and have paid higher rental cha to the owners of the land in order to obtain positions of vantage but never at the sacrifice of a public view of surrounding country.

In the writer's opinion, a general condemnation of highway advertising is not justified. Since you have g publicity to this question, may we ask that you also p this letter in your department "The Reader's Viewpoi

Appreciating this courtesy, I remain,

Sincerely yours,
American Lutheran Publicity Bur
J. F. E. Nickelsburg, Directing M

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I have no doubt that there are honorable men engage the outdoor advertising business.

That is somewhat beside the point, isn't it? The point in the editorial is that when any kind of advertising is the subject of much disparaging comment, the value of method of advertising is considerably lessened. And it have to be admitted that the article reprinted in the RE ER'S DIGEST is very disparaging comment, and tha reached a very large reader audience. Mr. Wendle's l even implies that they have had some "previous experie with such articles.

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DAYS OF CREATION

Sir:

In the Reader's Column of the December issue of magazine, Pastor W. P. Sauer voices his concern abou Goman's "Creation." I agree fully with the editor whe says: "I do not know what Moses' understanding of length of those days was, a.s.f." Nor does Pastor S know. Gen. 1:5 we read: "And God called the light "D (in Hebrew yom), and the darkness He called "Night" lah). And the account continues: "And there was eve and there was morning one day." So the period of the during which the light, whatever it was, shone, was c by God DAY. The darkness was called Night. And ye read that "The evening and the morning were called day." Now the question arises: "How was the day div up to the time when God created the "greater light" to the day, and the "smaller light" to rule the night, or period of the first three days? If the first three days governed by lights which divided the day into 24 hours, has become of them, and why should God have done with them and created new lights?

Is it really so necessary for the orthodox believer to that the term "Day" in Genesis 1 must necessarily period of 24 hours? Adam was created after the sun, and stars were created. Thus his age was reported ac ingly.

In the second chapter of Genesis, before man was cre we see that the whole creation period is called "Day." read: "In the Day that the Lord God made the earth the heavens." We also read repeatedly in the Old Testa where a Day refers to a long period, like Jeremiah 50:20

In Luke 4:16ff. the episode is related when Jesus can the synagogue in Nazareth. It was a custom in those and it prevails in orthodox synagogues to this day that a stranger happens to attend the service, he is honore

him read the pericope of the day. On that particular n the lesson was taken from Isaiah 61. After reading son, the congregation was waiting for the interpreta- the same by the guest rabbi. Jesus started out by "This DAY is this scripture fulfilled in your ears." sus mean that particular day when He visited the gue, or the period of His sojourn on earth, or the dispensation of grace? To this present writer it seems e latter was meant by the Lord Jesus Christ. But may differ, and they have a right to do so.

onclusion I should like to state that it seems to me is wrong to try and make an issue of things of which can definitely say: "I know the truth, hence every- who differs from me is wrong!" The main thing is that e brought into the right relationship with our God main in His grace.

J. S. Dallmann,
The Zion Society for Israel
Chicago.

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eone has been kind enough to send me a copy of the nber LUTHERAN OUTLOOK. I read it and liked it l that I have pleasure in sending you a check to cover -year subscription to this magazine.

n page 374 I learn that a Dr. Goman had written an on the sacred record of Creation; and that, apparently, erpreted the days of creation as that of periods rather days of 24 hours. The Rev. Mr. Sauer takes exception s. He is afraid that such interpretation does violence sacred text.

n glad that the Rev. Mr. Sauer is watchful to see that sinterpretation of Scripture is permitted to creep into utheran periodicals without challenge. And I am equal- d that Dr. Goman is willing to share the result of his s, which brought him to the conclusion that the Hebrew "yom" is not necessarily a day of 24 hours' duration. pture is its own interpreter. In doing so, it interprets —day—as a period of time. For instance: eating the lden fruit and the consequent liability to death are one day—the day of death (Gen. 2:17). The day of ord is a time for the acting of God-power. The day of in which we are now living, is already 1,900 years. lay of vengeance is a period of punishment. The day dgment is the crisis of doom. The day of rest is a e of repose. A hard time is spoken of in Hebrew as d day (Job 30:25). Day is present time: "This day have otten thee"—now (Ps. 2:7). "Thou art to pass over n this day" meant a time not ending till after the of the speaker (Deut. 9:1). The "day of temptation" 95:8) was a period of forty years.

at length of time does the Hebrew word "yom" stand hen? The answer is: anywhere from "now"—this mo- —to 24 hours, 40 years, 10,000 years, an age; it is a d of time. God's rest on the seventh day is a symbol r rest in heaven; "there remaineth therefore a sabbath e people of God" (Hebrews 4:9), and let us hope that ll be of more than 24 hours' duration.

where in Scripture is it said that a Biblical day is of urs' duration. Why, then, should men of religion say d thus drive men of science from belief in the authority e Word of God?

Respectfully yours,
Dan B. Bravin
Christ's Mission to the Jews
Pittsburgh, Pa.

—— o ——

CHURCH AND POLITICS

ne thirteen or fourteen years ago I sat in your audience Lutheran Brotherhood meeting in Ann Arbor, Mich. Your subject that day was the ever-living Christ and I have never forgotten the soul provoking thoughts that I received.

Reading the December issue of the LUTHERAN OUTLOOK gave me some impacts that are not so good for my soul, and I can say that this is not the first time. Politics and Christianity do not mix well, unless we as Lutherans are coming to believe in that mixture as practiced by the Roman Church.

I, as an American citizen, believe in the democratic principles, the concept that all men are born to be free and equal, regardless of race, creed or color; otherwise I believe firmly in Liberalism and I am not in harmony with Thos. Feney's (pardon, now known as J. Parnell Thomas) Un-American Activities Committee.

This nation is in a period of reaction and if exploited it will destroy what we have built, and this exploitation is dangerous indeed when our Democracy is facing its severest ordeals. But there are those who would so use it and it has happened before. Do you remember the reaction after World War I when we had the "Red Raids" under Atty. Gen. A. Mitchell Palmer, 5,000 persons arrested in dramatic forays, the F.B.I. used as it is today, a catspaw of big interests? Palmer obtained injunctions to break strikes and at the same time he was conducting mass raids to terrorize labor; and the press *applauded* these injunctions. Liberal weeklies were branded Red, the National League of Women Voters and the Federal Council of Churches of Christ in America were branded Red. The American Defense Society (a forerunner of the present Un-American Activities Committee) engaged in anti-Semitic and native Fascist propaganda, even branding Will Rogers a Red. Five Socialist members of the N. Y. State Assembly were expelled respite protests by Al Smith, Theodore Roosevelt, Jr. and Charles Evan Hughes.

Looking back on 1919-20, historians and **newspapers** admit that what was really back of the Palmer raids was the plan of big business interests to smash labor and then check the onward march of Liberalism and Democracy here in America. This is the pattern being followed by big business in America today; the only difference is, the hysteria is not used in mass raids and mass arrests but is used in a cold witch hunt to make the nation reactionary in a legal manner. So much for the Un-American Activities Committee and the Taft-Hartley bill.

I have noticed quite a trend lately in the Lutheran publications to get on the band wagon of the National Association of Manufacturers and I would like to ask one question—WHY? The support of Lutheran church papers does not come from national advertising, as does most all of the other magazines and newspapers, but it comes mainly from working people, members of Lutheran churches. Then why should you try to lead them in the way of the false propaganda of the reactionaries? Buy a Louisville COURIER-JOURNAL once in a while—it might be enlightening after swallowing what the Columbus DISPATCH has to offer.

I do believe that our church papers should stick to expounding Christianity and stay out of the mire of politics.

Yours very truly,
S. M. Brock, Ionia, Mich.

—— o ——

SOMEBODY LIKES US

Sir:

I have enjoyed your magazine this my first year (1947) very much, and enclose herewith $3.00 for a two years' subscription. I like the emphasis on Protestant principles in your magazine, and find satisfaction in letting others read it. ...May your magazine have an increasingly wide circulation in this and following years.

Yours very truly,
Olof H. Nelson, Chicago.

How to Keep a Church Record

CHR. BERTELSEN

In my ministry I have been in charge of five different church records and every one was incorrectly kept. In the first book which I kept, I made the same error that my predecessors had made. In fact, I got the idea from looking at their work, and simply assumed that the procedure was correct. Now I am convinced that it is wrong. And I would like to share my conviction with my brethren in the ministry.

I cannot recall that a single word was ever said about how to keep a church record during the courses in the seminary. Perhaps the professors were not aware of the fact that some church records are very poorly kept. Perhaps they never realized the need of instructions in regard to this matter, or they took for granted that students knew how.

In one of those church records referred to above, there are four revisions of the membership list with a heading something like this: "This is the revised membership list adopted at a regular called meeting of the church council and the pastor. Signed, secretary and pastor, date, etc." And in one book a cross is made from corner to corner of the previous pages to make sure, I presume, that nobody will misunderstand the annulment. To me it looks more like a child's discarded coloring book than a dignified church record. And I just wonder who gives a church council or even a pastor the right to mar such a valuable book as a church record in such a manner. In my opinion it is wrong.

A church record should never be revised. At least I shall never do it again. In a church record the names should be entered alphabetically and should never be scratched out or erased. Most church records are rubricated with spaces for all necessary notations. If a member becomes inactive a notation, preferably with pencil, can easily be made in the margin and then erased whenever the person again becor in good standing. It is embarrassing for a pastor when c ing and inviting a person to become a member of the c gregation to get the response, "Why, I am a member." A when a check is made, sure enough, the name is found b beyond the second or third revision. This is not an apol for carelessness on the part of members, but it constitute hindrance in regaining an inactive member.

Some pastors are careless in regard to the entering of full name of every soul and with the proper notations fil in. I like to see a well kept church record with all notati neatly entered. It is the record of the congregation as v as of the individual souls. It is a permanent and valua record, not to be treated disrespectfully.

The temptation for revisions comes from the synod quota system for raising money, usually based on the c firmed membership. No congregation is willing to pay inactive members and consequently non-paying memb are dropped from the records. We agree that the members records must be revised from time to time. But these chan should never be made in the permanent record by erasing scratching. A separate record should be kept for such a p pose. The card index system, I believe, is most practical. S a file changes with the constituency of the congregation.

Of course one may say that five cases are not enough pr upon which to build an argument. However, it may prove value to someone else. I learned it the hard way, by trial and error method. But that way a permanent rec book is marred. Therefore, as the saying goes, a word to wise is sufficient. Professors, tell the seminarians how keep a church record.

It Happened for Our Learning

In punishing Germany the holy God in heaven addresses all nations. What happened here concerns all humanity. The events that occurred in Germany within the past 15 or 20 years should serve as a warning to all nations.

Does America understand these elementary facts? Does it care to know them? Or, incurably optimistic, does it hope to escape the universal crisis by economic and political manipulations dictated by the exigencies of the moment and inspired by the great profit motive? Our political leaders generally, I fear, think that fascism, nazism, and any other undesirable kind of ism can be successfully exterminated by force or pressure or currency reform or similar pretty schemes. But if we do not rethink the entire situation, and if we do not return to God, then the tragedy of Germany is only the upbeat of a symphony of total destruction, of the death da of all nations.

The basic elements of national socialism are philosop metaphysical, or, if you will, religious. They are plain ganism. There is, first of all, the practical dismissal of C the secularization of life; the belief in the eternity of mat worship of the dogma of evolution; the enthronement of m himself on the throne of God. I tremble when I think of extent to which life in America has become secularized, is to say, divorced from God: how we worship success money, how completely we trust in our own power and mi how we have practically deified ourselves. A step or more, a decade or two or perhaps only a few more years we shall reach the same paganization of life that is the b characteristic of nazism. —The Lutheran Standar

Surveying *the* Conference

American Lutheran

By Arthur P. Michelfelder

Reports From New Guinea

orts on the New Guinea Mission indicate that encouraging progas been made in the reestablishof the mission. A total of 76 naries are on the field, including 4 reconstruction group members are rendering most acceptable e in rebuilding the physical ure. Damaged houses have been red and new residences construct-The printery is nearly completed the hospital at Madang will be d shortly. Plans are being studied e construction of a steel ship in alia, the United States, or China place the "Totol."

e staff was strengthened by the n of 11 of our German brethren their families who had been ind in Australia during the war. have been repatriated. Nine have nment permission to remain in alia permanently. They have ap- for re-entry into New Guinea. families have been granted a of six months and will probably epatriated in the spring.

"Loving Their Brethren"

ring the past three months the er League of the American Lun Church has raised approxily $20,000.00 for European Youth f. Challenged by reports of their h Director, Marcus C. Rieke, and er League President, Kenneth e, who were delegates to the Lun World Convention and Second d Conference of Christian Youth urope last summer, the Luther ue responded magnanimously with of money, clothing and food.

st of the funds raised will be neled through Lutheran World n and will be used to subsidize camps in Germany. In contion with the Director of Hilfk, Dr. Gerstenmeier, and Hilfk's representative in Sweden, Dr. Bodelschwingh, a list of eight camps was received by the er League. Each camp calls for a dy of $3,000. This money will be to buy additional food supplies provisions at these camps. In of the fact that one hundred and youth in Germany were d away from camps last year it e hope of the Luther League to avoid disappointment of thousands of these youth this coming summer through these subsidies.

In addition to the subsidizing of these youth camps, the Luther League will help finance the training of several young German theological students, who will be trained in the American Lutheran Church seminaries within the next year.

These two projects offer spiritual and physical relief and as such have been very popular with the youth of the American Lutheran Church. Gifts from individual Luther Leagues have run as high as $668. Many leagues have contributed more than $100, individual leaguers as much as $580, and gifts are still being received. Encouraged by the generous response of the leaguers, the executive committee of the Luther League will consider further such efforts, hoping to arouse the youth of our Church to greater acts of benevolence and love, especially toward the youth of war-torn Europe.

AIDS TO LENTEN AND POST-EASTER PREACHING

With Him All The Way

By Oscar A. Anderson
Pastor, Lake Harriet Lutheran Church, Minneapolis

A series of fifteen sermons for Lent and Easter devotion and study. In these sermons the reader travels with Christ on His journeys during Holy Week. The messages are penetrating, searching, convicting, and all lead directly to the wonderful tidings of Easter morning.

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Ev. Lutheran Church

Synodical and District Meetings

NOT LEGISLATIVE but informational, edifying, and inspirational, the midwinter convocation at Luther Theological Seminary, St. Paul, was announced for Jan. 27-30. On the program was Dr. O. A. Geisemann for three lectures on the sermon. The Augsburg Publishing House lectures were delivered, four in number, by Dr. George Aus of the theological faculty. Dr. Aus spent a large part of 1947 in Oslo, Norway. His general subject was, Studies in Theological Heritage.—Lecturers from outside the E.L.C., besides Dr. Geisemann, included Dr. Paul Nyholm and Dr. A. D. Mattson.

"God's Word for Today's World" was the general theme for the conference on evangelism held Jan. 20 to 25 in Central Church, Minneapolis. This is a synod-wide school of evangelism "offering inspiration, instruction, and Christian fellowship to lay people and pastors." Speakers were from as far away as Canada, New York, California and Washington. Evening sessions were planned for the Women's Missionary Federation, the Brotherhood, and the Youth Movement.

The Lutheran Evangelistic Movement announced their twelfth annual midwinter evangelistic conference to be held in the Augustana Church, Minneapolis, Jan. 27-30. This movement is not owned or dominated by any individual synod. Attendance has usually been large at former meetings. Speakers on the program this year include one from the Lutheran Free Church, one from American Lutheran Church, five from Augustana, and eight from The Evangelical Lutheran Church.

Bequest

Mr. and Mrs. Ben A. Bakken, Northwood, Ia., gave $10,000 to WCAL, the radio station of St. Olaf College. As the station is in the midst of an expansion program, the gift was most welcome.

Canada

A midwinter convocation was held Jan. 9-12 at Luther Theological Seminary, Saskatoon, Sask. Speakers were Dr. Iver Iversen of the Luther Theological Seminary, St. Paul; Dr. O. G. Malmin, editor of Lutheran Herald; and Dr. J. R. Lavik, president of the seminary at Saskatoon. Considering the size of the district, and distances to be travelled, the attendance was large: about 30 pastors, and all of the 27 theological students.

This meeting was followed by a Home Missionary Conference, Jan. 13-15 in Zion Church, Saskatoon, with the Rev. P. S. Dybvig as leader. This was a district conference. Dr. Olaf Storaasli of the theological faculty there is still serving as pastor of Zion Church. The Rev. M. S. Johnson of Outlook has accepted a call from the church and will begin his ministry there around April 1.

Figures and Facts

The United Mission Advance w given four months, October throu January to present the appeal. Mon will be accepted cheerfully after J 31. The minimum goal set was $ 000,000. On Jan. 14 the amount cash received was $912,000.

On Dec. 31 the Lutheran Her had 80,470 subscribers.

Recent report on E. L. C. fore missionaries lists nine China missio aries now in the United States, 41 the field; 15 Madagascar missiona now in the U. S. A., and 19 in

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s. O. G. Malmin has completed the
rial work on the final two books
two manuals for use in vacation
schools. This makes a total of
books for pupils and eight man-
that Mrs. Malmin has edited in
series. There are 15 lessons in
book. The name on the title page
be Fernanda Urberg Malmin.

Persons

hop Hans Asmussen, chancellor of
Evangelical Luth. Church in Ger-
, addressed a large gathering in
ral Lutheran Church, Minneapolis,
noon luncheon on Jan. 14. He has
speaking in a number of E. L. C.
utions and groups.

Ilmar Thorkelson, who has been
ch editor of the Minneapolis *Star*
1942, is leaving for Geneva,
zerland, where he will be a press
sentative of the World Council
hurches. A year's leave of absence
been given him by the *Star*. Mr.
kelson is a Concordia College graduate, and has been doing an excellent job on the big Minneapolis daily.

Rev. Henry J. Whiting of the A.L.C. has been made executive secretary of the Lutheran Welfare Society of Minnesota.

Dr. L. N. Field, president of the Rocky Mountain District, has had a series of articles in the Lutheran Herald on the proposed inter-synodical Lutheran hymnal. Dr. Field is one of the representatives of the E. L. C. on the committee that is working on the book.

Missionary-candidate Herman A. Larsen, who is in Norway on a Scandinavian-American Foundation fellowship, is writing a number of readable articles on his sojourn in Norway—appearing in the Herald.

Bishop Arne Fjellbu of Norway, who was born in Decorah, Iowa, when his father was pastor there, is coming to visit a number of the Lutheran churches and institutions in this country.

Dr. Daniel Nelson, missionary, has been in the news in the daily press again in connection with removal of missionaries to places of safety in China.

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Rev. F. B. Anderson, superintendent of the Homme Children's Home, Wittenberg, Wis., died suddenly on Jan. 14.

Edna and Howard Hong (they have degrees a plenty) are writers of ability as testified by their books, magazine articles, and now an article in an E. L. C. weekly. They are giving several years of their lives in works of mercy, are now among the displaced in Europe.

Some names from across the water are kept alive by the Augsburg press. A. Fiebiger is the author of "A Study in the Passion of Christ," a book worth anyone's reading and study, especially in Lent. Another name is that of the great lay preacher in Norway—by the way, Fiebiger was a Dane — Ludvig Hope. In English his devotional book got the name, "Thy Kingdom Come."

Dr. John P. Milton was on the Seminary convocation program for presentation of initial plans for graduate study, and to outline the work in the eight-week post graduate course to be given in the summer of 1948. This subject of graduate work for theologians has been up in the church papers a number of times recently.

Lutheran Bible Institute, Minneapolis

This institution does not belong to the E. L. C. or any other synod, has no guarantee of aid from any synod, and still has a teaching faculty of 15, office force, large attendance, a branch in Seattle, Wash., and since Dean Odd Gornitzka spent the fall in the New York City area, a branch in New York. "The Bible Banner," organ of L.B.I., lists Rev. Erman K. Lunder as teacher there. The synodical connections of the 15 faculty members are: Suomi, one; Lutheran Free Church, one; American Lutheran, one; United Evangelical Lutheran, two; Augustana, five, and E. L. C., five.

United Evangelical

By H. Skov Nielsen

Mrs. Anna K. Nielsen of Los Angeles, Calif., wife of the late veteran medical missionary in China, Dr. Niels Nielsen, suffered a stroke on the night before Christmas, and passed away about an hour later. Her husband died on Nov. 4, 1947. The couple became widely known when Dr. Nielsen was abducted by Chinese bandits some years ago and held for ransom.

*

A unique Christmas party was enjoyed by some four dozen members of the Immanuel Church of Minneapolis this year under the sponsorship of The Couples Club. A street car had been chartered in one end of which a refectory had been set up, and here the guests enjoyed refreshments to the accompaniment of vocal and instrumental music while rolling over the rails about the city and its environs. Before the start a short devotional service was held at the church.

*

Spiritual Emphasis Week is being observed at Dana College and Trinity Seminary, Blair, Nebr., Feb. 1-8 with Pastors Verner Carlsen of Kenmare, N. D., and Irving Tange of Shelby, Ia., as speakers.

Among recent and pending chang in pastorates within our synod the following: T. M. Hansen from C gary, Alta., to Owatonna, Minn.; Er Pedersen of Fresno, Calif., to Calga Alta.; Chr. Bertelsen of Owatonn Minn., to Rutland, Ia.; M. G. Chr tensen of Racine, Wis., to Omah Nebr., and J. H. Tennesen from Car Douglas, Wis., to Laurel, Nebr. T Rev. V. W. Bondo, recently retir from the ministry at Toronto, Ont., taking up residence at Council Blu Ia.

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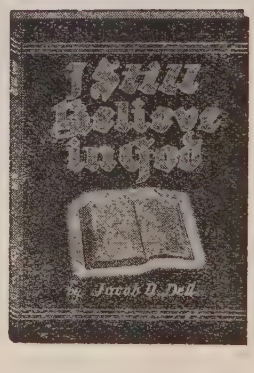

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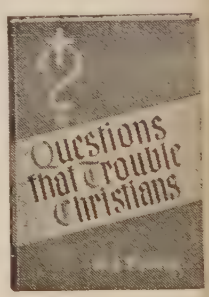

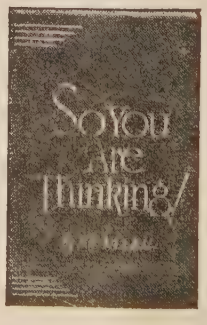

So You Are Thinking

by S. C. Michelfelder

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On the Religious Horizon

isser 't Hooft Warns istians Against Siding With Russia

NDON—Christians who choose to the side of Russia and Commu- against the western powers or lism are "making a profound ke," Dr. W. A. Visser 't Hooft, al secretary of the World Council urches, declared here. He spoke the national conference of the nt Christian Movement of Great n.

is a fact," Dr. Visser 't Hooft "that peoples fighting for their endence and freedom have often more understanding and support ssia than in the West, and so it surprising there are Christians, ularly younger ones, who feel n to this new world which dealt stically with the evils of the old and has such a profound sense of n in the social realm.

wever, in identifying themselves he Russian cause, they are mak- profound mistake, because what- Communism had set out to be, s become a dictatorial power, aining itself by using inhuman ds."

Visser 't Hooft declared that the between the two great interna- blocs is, in the final analysis, "a spiritual gulf," since the two s are rooted in radically dif- convictions about what is true alse, right and wrong.

said a case could be made out e thesis that the capitalist world its very nature, an aggressive and that to resist it is automat- to defend peace. However, he , "I do not feel it would be a convincing case."

World Council executive as- that the Christian Church will its function only if it succeeds entangling itself from the bour- society with which it has be- "far too closely associated." He t must make it clear that its gos- is not contrary to this or that , but is for all who will listen to od news."

ther possibility, Dr. Visser 't stated, is for the Church to seek ld a true balance between free- and social order, attempting to ncile hostile parties. "However," he added, "somehow this force does not get going. It does not become an independent, determining factor in the international situation."

He warned that Christian action to achieve world order of solidarity will be utterly ineffective if Christians do not themselves demonstrate solidarity.

"In a world falling apart," he said, "Christian unity is not merely desirable, but has become an indispensable form of Christian witness. That is why the ecumenical (world church co-operation) movement is far more than a movement of church dignitaries with a special concern for reunion.

"It is, potentially, and must become, increasingly, the visible, effective protest against the erection of iron curtains of color or class. It must prove, as no amount of theological argument can possibly do, that there exists a solidarity which operates in the midst even of acute international conflict."

Priest Loses Suit to Bar UN from Manhattan

BROOKLYN, N. Y.—A suit to prohibit the United Nations from taking over its Manhattan headquarters, brought last October by the Rev. Dr. Edward Lodge Curran, Brooklyn pastor and president of the International Catholic Truth Society, has been dismissed by Supreme Court Justice L. Barron Hill.

Dr. Curran had contended that New York City had no right to convey any of its property to a "foreign sovereignty," when it deeded small parcels of city-owned land to the U.N. to round out the $8,500.000 gift of East River property by John D. Rockefeller, Jr.

In dismissing the action, Justice Hill said the U. N. did not constitute a "foreign sovereignty," that the State Department had recognized the U.N., and that the suit would embarrass the United States before the world, if it were permitted to proceed.

Dr. Curran, who is pastor of St. Joseph's R.C. church here, charged the U.N. "has aroused and is arousing international discord, and that a considerable portion of its time is expended in acting as a sounding board for Soviet Russia to insult, abuse and slander the United States."

He also claimed that the U.N. is "incapable of achieving international amity or any of the purposes set forth in its charter."

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Publication Banned from Newark Schools for Articles on Catholics

NEWARK, N. J.—The superintendent of schools here has barred The Nation, weekly liberal magazine, from four local high schools because of a series of allegedly anti-Catholic articles which appeared in the publication last November.

Subscriptions to the magazine were cancelled and its circulation banned by Dr. John V. Herron, schools superintendent, after he had received complaints from Catholic parents and on the recommendation of Miss Marguerite Kirk, director of school libraries.

Dr. Herron said the articles in The Nation had been written by Paul Blanshard, commissioner of investigation for New York under the late Mayor LaGuardia. He declared the articles discussed "birth control, sex, sterilization, marriage and divorce and Church policies in a manner that must have been offensive to many Catholic parents."

"I cannot countenance such articles as The Nation carried any more than I could countenance articles containing anti-Protestant, anti-Negro or anti-Semitic material," Dr. Herron said.

At the same time, Dr. Herron announced that the monthly magazine Soviet Russia Today, apparently received by the school libraries gratis, had also been ordered removed.

He declared that articles in Soviet Russia Today "contained direct attacks on everything American, including former Secretary of State Byrnes and General MacArthur, and praised the Molotov policies."

NEW YORK—Miss Freda Kirchway, editor of The Nation, called the ban imposed against her magazine by the Newark, N. J., superintendent of schools "a serious offense against freedom of speech—or perhaps one should say freedom of learning."

She denied that the articles written by Paul Blanshard, former commissioner of investigation in New York City, were attacks on the fundamental principles of the Catholic Church.

"They expose and criticize Roman Catholic doctrine as it affects various fields of conduct—in medical practice, in education, divorce and birth control —that are directly the concern of the State and of our people generally," she declared.

Miss Kirchway termed the ban "a form of censorship which dangerously infringes on the right of high school students to learn facts and hear conflicting opinions—even about so politically powerful a body as the Roman Catholic Church."

State Board Rejects Worker's Anti-Liquor Beliefs

HARRISBURG, Pa.—Pennsylvania's State Unemployment Compensation Board of Review has rejected the claim of a woman worker that employment in a restaurant selling beer would violate the tenets of her religion.

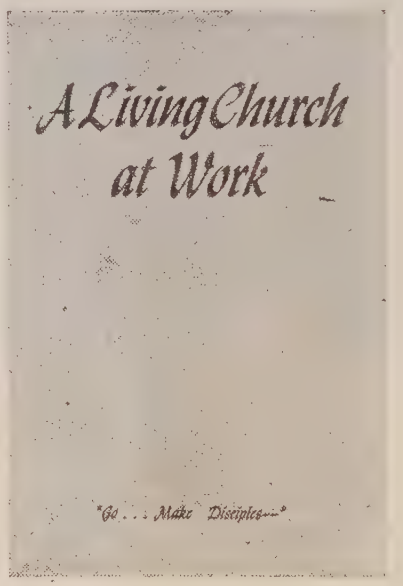
The Board's action followed the refusal of a Waynesburg woman to accept an $18-a-week job in a beer-licensed eating house because of her affiliation with the Church of the Nazarene "whose members are not permitted to work in places selling toxicants."

The Board dropped the woman f the benefit rolls.

While the Board pointed out tha law requires consideration of effec a claimant's morals in determining ability of a job, it said it was un vinced in this case.

"There is a vast difference betw belonging to a group with cer moral tenets and individually poss ing the same beliefs and convictio the state agency said.

A Living Church at Work



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ics Assail Protestant
h-State Manifesto

V YORK—A sharp attack on the esto issued by the newly-formed tants and Other Americans United e Separation of Church and State nade by the Knights of Colum- Roman Catholic laymen's organ- , in a statement released here e Chancery Office of the New Archdiocese.

statement, signed by Supreme t John E. Swift of New Haven, asserted that the new group had oned the patriotism of "any citi- Catholic, Jew, Protestant or non- er who dares to disagree with ganization's biased and inaccur- terpretation of the First Amend- '

ft's statement called on the stant laity in this country to urge leaders "to repudiate completely rganization's plan to spend $100,- arouse religious tension in com- ies throughout the United States."

our opinion," the Knights of Col- s said, "the establishment of an ization so obviously intent upon g up religious bigotry is a mat- hich merits severe criticism by stants as well as Catholics. We that most Protestants will not be d by this organization's execu- who irresistibly remind us of es in sheep's clothing.'"

Catholic statement predicated the new Protestant group "will f its own weight because, despite savowal of anti-Catholicism, it is d with an intolerance generally eptable to the American people whole."

e think," it added, "that the A- an people will give a cool re- on to this organization's endeavor vide the nation into hostile re- us camps, each determined to se- a position of political preferment s adherents."

e manifesto's allegation that the olic Church was blocking Fed- aid to education was described by as "absurd." He also accused iew group of displaying a "com- disregard for facts" in asserting the Catholic Church was winning self a position of special privilege naintaining "an Ambassadorship" e Vatican.

ow many times," the K. of C. ment asked, "must the President e United States, who should know nature of his appointments, tell Protestant leaders that Mr. Tay- Myron C. Taylor) will continue to is personal representative to the as long as the United States Gov- nent may profit from this arrange- t?"

"The manifesto brazenly charges that any American who holds the common-sense political opinion that a parochial school child, like any other American school child, has a right to ride in a public school bus is disloyal to the American tradition of separation of Church and State."

"Furthermore, the manifesto asserts that any person who disagrees with the organization's political platform necessarily associates himself with a 'powerful church committed to a policy plainly subversive of religious liberty as guaranteed by the Constitution.'

"This charge is an insult to the millions of loyal American citizens, Protestants, Jews and Catholics, who in thousands of American communities have sponsored legislation to furnish transportation, school lunches, health services, bus rides and other services for pupils both in public and private schools.

"For our part, we shall continue to cooperate with all reputable religious groups in support of legislation to give all the citizens of this nation decent housing, good schools, and economic security. Our cooperation will include the promotion of a foreign policy to give citizens of every land the benefits of an international order based on justice and charity.

Paves the Way
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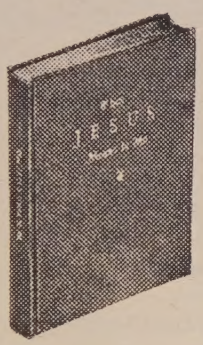
What Jesus Means to Me

by H. W. GOCKEL



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"The Knights of Columbus will never attack any religious group sincerely interested in the betterment of this nation and the world. Our organization will resist every attempt to interfere with the civic rights of any person who is practicing his religion according to the dictates of his conscience.

"Probably the most amusing statement in the organization's manifesto is its absurd allegation that the Catholic Church is blocking Federal aid to education. The House and Senate records show that Catholic spokesmen have urged Federal aid for public schools and a limited amount of aid for children of non-public schools; some Protestant groups, however, particularly those whose representatives are members of this organization, have opposed Federal aid legislation.

"These groups have insisted that there be no Federal aid at all if it would involve granting one penny of Federal money to pay for the luncheons of undernourished parochial school children. We leave it to the American public to determine what organizations actually are blocking Federal aid to public schools.

"It is reassuring to find that the executives of 'Protestants and Other Americans, etc.' do not represent the religious organizations with which Catholic groups have cooperated in political matters vitally affecting the welfare of the American public.

"There is no reason why the establishment of this new organization should deter Catholics from continuing this cooperation. What the nation urgently needs is a united effort by all religious groups to check the godlessness which is tearing away the very roots of our American political and social institutions. It is this type of political activity which our Government officials have requested from religious groups."

Swift's statement charged that "Protestants and Other Americans" apparently desires "not a nation in which religious groups exist together in friendly tolerance," but rather "a nation dominated by a few persons who wish to impose their biased political opinions upon all American citizens of every religious denomination."

Archbishop McNicholas Denies Hierarchy Seeks Church-state Union

WASHINGTON, D. C. — Archbishop John T. McNicholas of Cincinnati, chairman of the administrative board of the National Catholic Welfare Conference here, denied that the Roman Catholic Church is seeking to "breach the wall that sharply separates Church and State in this country," as charged in a manifesto issued by the newly-formed Protestants and Other Americans United for the Separation of Church and State.

"The Catholic Church is committed to no form of government," the archbishop declared in a statement issued to the press through the NCWC Office of Information here. "She gets on with every government that upholds the basic freedoms. No group in America is seeking union of Church and State; and least of all are Catholics.

"We deny absolutely and without any qualification that the Catholic bishops of the United States are seeking a union of Church and State by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of Church and State. They would then, as now, uphold the Constitution and all its amendments, recogniz the moral obligation imposed on Catholics to observe and to defend Constitution and its amendments."

Protestants and Other Americ United, headed by Dr. Edwin McN Poteat, president of the Colgate-Ro ster Divinity School, with headqu ters in Washington, D. C., recently s it was appearing on the national sce in behalf of the preservation of a ba Constitutional guarantee. It accu Catholics of seeking to "fracture" t

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tutional principle "at one point another" in a long-range cam-

manifesto described legislatures eral states as "yielding" to Cath- essures for parochial school priv- and cited two Supreme Court de- confirming legislation sanction- e use of state funds for free text- in parochial schools and for ortation of students to such s.

is reply, Archbishop McNicholas ed that "the underlying falsity manifesto is the assertion that Catholics of the United States eking special advantages and ges for their Church in our body "

support of this charge," he con- "the manifesto dogmatically as- its own interpretation of the Amendment to be infallible. It no weight to the history of the g and ratification of this A- ment; nor does it take into con- ion the interpretation of the lment by some of the founding s and by our Supreme Court.

manifesto makes the astound- atement that recourse, under ovisions of our Constitution, for erpretation of this Amendment, ttack on the Amendment itself. s stigmatizes others as sinister bversive who exercise the free- which the signers of the mani- laim for themselves in their de- intention to seek a reversal of decisions of the Supreme Court.

signers of the manifesto assume eir attempt to have the Supreme reverse its decisions is a patriotic but that it is criminal for oth- seek an interpretation of an ment of the Constitution."

ording to the interpretation of gners of the manifesto," the hop continued, 'it is now a 'frac- f a constitutional principle' to e Supreme Court for an inter- on of our fundamental law. Is it trange and utterly un-American ity on the part of the signers of anifesto to make the charge of al weakness against the majority Supreme Court in handing down sion that runs counter to their ?"

bishop McNicholas charged that anifesto "stigmatizes as unwar- pressure the action of the Cath- erarchy in presenting its views posed Federal legislation" at the ime that its signers "propose to at very thing, by influencing ures, the judiciary, and execu-

Despite assertions by the signers of the manifesto, he added, there is "no authoritative interpretation of the First Amendment declaring unconstitutional Federal aid for children attending other than tax-supported schools."

Asserting that the manifesto's indictment was largely against the activities of the Catholic Church in the field of education, the archbishop said there could be no "reasonable discussion" about the position of Catholics in education until the American system of education was "clearly" defined.

"Is it exclusively the public school system?' he asked. "It is not. The American system of education postulates freedom of education. Destroy freedom of education in America and you will soon destroy all the other basic freedoms.

"The parents of America have basic and imprescriptible rights regarding the education of their children, which are guaranteed by the unanimous decision of our Supreme Court. That decision gives us the charter for the American system of education and guarantees its freedom. It rules out a monopoly of education for the public school system of America. Parents—Jewish, Protestant, Catholic, as well as those who are creedless—should know their rights and insist that they be respected.

"To say that the Hierarchy of the United States is not wholly devoted to the maintenance of our Constitution in all its provisions, and that it is seeking for its own Church advantages and privileges is, in plain language, an untruth."

Answering the Protestant group's demand that American representation at the Vatican be discontinued, Archbishop McNicholas declared that Catholics had "never considered this mission a religious affair."

"When it was established by the late President Roosevelt," he said, "the motives and reasons were dictated purely by its advantages to our country and to the cause of world peace. We know personally that President Roosevelt stated that there was no place on the face of the earth where a just peace could be worked out so calmly as at the Vatican.

"This Presidential mission is not a channel for Church affairs. During the war and the postwar crisis, enlightened national self-interest has been the reason for the continuance of this mission. The Vatican is a tiny state, recognized as the stronghold of the world for the defense of human rights and for the exposition of moral principles.

"President Roosevelt and President Truman have sent a personal representative with the rank of ambassador to the Pope, who is at the same time ruler of a sovereign state. We send an ambassador to England, where the King at the same time is head of the Established Church. The ambassador's mission is not to the Church of England, but to the British Government.

"Forty governments throughout the world have found it to their advantage and to that of peace among nations to have representatives at the state of the Vatican. Many of these countries retaining permanent representatives are not disposed to extend any special privileges or advantages to the Catholic Church. If the President's mission has become a religious issue in this country, it has been made so not by Catholics, but by such organizations as Protestants and Other Americans United. These organizations have used all the pressure at their command to force its discontinuance."

Archbishop McNicholas stated that the signers of the manifesto had "an utter disregard for facts" when they impugned the patriotism and unconditioned acceptance of the Constitution by Catholic bishops.

"No American citizens are more jealous of the religious freedom guaranteed by our Constitution than are the American bishops," he declared.

"When there is question of interpreting the Constitution," he went on, "we shall not ask the counsel of Protestants and Other Americans United for the Separation of Church and State. Our course will be to consult experts in the exercise of our constitutional rights. We shall present our convictions to the courts of our country and we shall stand loyally by the decisions rendered, without accusing the courts of criminal weakness if a decision be rendered against us."

Archbishop McNicholas said it was a departure from the custom of the Church in this country to answer accusations and said it was distasteful "'for us to do so now." He said his reply was being made lest "false statements of the manifesto be taken as true by some of our well-meaning fellow citizens who have not access to reliable sources of information on the issues raised."

Dr. Poteat Answers Catholic Charges

ROCHESTER, N. Y.—Charges of "bigotry" laid to Protestants and Other Americans United for the Separation of Church and State were answered here by Dr. Edwin McNeill Poteat, president of the newly-formed organization.

Following issuance of the group's "manifesto" in Washington, D. C., Dr. Poteat, president of the Colgate-Rochester Divinity School, came under fire of leaders of the Rochester Catholic Diocese.

Dr. Poteat accused his attackers of "personal insinuations" in their onslaughts and labeled as "'intemperate aspersions" remarks made in the Catholic Courier-Journal, weekly newspaper of the Rochester Diocese, by the Rt. Rev. Msgr. William M. Hart, editor-in-chief, and the Rev. Patrick J. Flynn, editor.

Msgr. Hart in an editorial called the new organization a "society of organized bigotry" and Father Flynn, in his column, "On Guard," declared: "The spirit of hooded bigotry lives again in the new organization."

By "personal insinuations," Dr. Poteat said he referred to the Courier-Journal's attempt to link him with a number of groups which the newspaper termed "Communist-front organizations."

"The manifesto was presented to the American people and must stand on its feet as a careful and objective statement of an American problem," he declared.

He pointed out that the manifesto "explicitly states in its second paragraph that it 'does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country.'"

He continued:

"It is surprising that such statements as 'the spirit of hooded bigotry lives again in the new organization' and other intemperate aspersions could be made by any who had studied the manifesto. Since the issue lies solely on the political level, it is important to study and deal with it there instead of resorting to personal insinuations."

Referring to the manifesto, Bishop James E. Kearney of the Rochester Catholic Diocese was quoted by the newspaper as saying: "That Rochester becomes a sort of national center for bigotry and religious hatred is the rather questionable honor brought us by our local 'divinity' school."

Msgr. Hart, vicar general of the Rochester Diocese and chairman of Rochester's Interfaith Good-will Committee, in his editorial, titled "A Mark of Shame," said, in part:

"Rochester to its shame now becomes the city of Inter-Faith Bad Will! All over the country it stands forth today as the city of Dr. Edwin McNeill Poteat, leader of the newly formed society of organized bigotry.

"We hasten to do what we can to remove this mark of shame from our home city. We would have the country know that Rochester is no center of religious hatred, of bitter bigotry, of know-nothing doctrines and practices.

"How any honest man who knows the Bishops of the United States can point to them as a group of scheming men intent on destroying our liberties, is beyond understanding.

"The manifesto is definitely a bigoted un-American attack on the Catholic Church. The old bogey of Separation of Church and State was buried long ago: but it is disinterred regularly when bigoted men wish to show their hatred for the Church, and have not the courage to state their case in clear and honest terms."

Father Flynn declared the new group "is only a reorganized Klan with 'the new look'" and added: "The color and dramatics of the old Klansmen are absent this time but the spirit of hooded bigotry lives again in the new organization."

He continued: "The manifesto declaration of war against Amer Catholics. It is a shameful attemp rally the forces of bigotry against group of our nation's citizens. It i appeal to hatred and prejudice."

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